

THE CATHOLIC MIND

VOL. XLV

APRIL, 1947

NO. 1012

A Declaration of Rights

Drafted by a Committee Appointed by the National Catholic Welfare Conference

GENERAL PREAMBLE

God, the Creator of the human race, has charged man with obligations arising from his personal dignity, from his immortal destiny, and from his relationships as a social being. These obligations are in reference to the Creator, to himself, to his family and fellowmen, to the State and to the community of States. For the fulfillment of these obligations man is endowed with certain natural, inalienable rights. These obligations and rights form the substance of the natural moral law, which can be known by reason.

Obligations and rights are correlative. At all times the obligation to respect the rights of others operates against the arbitrary use of rights.

Suitable opportunity to discharge fundamental obligations in the vari-

ous and separate situations of life is a right which cannot be justly denied. For man's use God has provided the basic resources of this world.

The unity of the human race under God is not broken by geographical distance or by diversity of civilization, culture and economy, and the adequate use of the world's resources by all peoples is not to be denied because of these factors.

Weakness resulting from conquest or imperfection in governmental organization should not be used as a pretext to reject the fundamental rights of man or to impede their legitimate exercise.

The order of rights outlined below progresses through the individual, the family, the State and the community of States.

PART I

THE RIGHTS OF THE HUMAN PERSON

Preamble

The dignity of man, created in the image of God, obligates him to live in accordance with law imposed by God. Consequently, he is endowed as an individual and as a member of society with rights which are inalienable.

Among these rights are:

1) The right to life and bodily integrity from the moment of conception regardless of physical or mental condition, except in just punishment for crime.

2) The right to serve and worship God in private and in public.

3) The right to religious formation through education and association.

4) The right to personal liberty under just law.

5) The right to the equal protection of just law regardless of sex, nationality, color or creed.

6) The right to freedom of expression of information and of communication in accordance with truth and justice.

7) The right to choose and freely to maintain a state of life, married or single, lay or religious.

8) The right to education suitable for the maintenance and development of man's dignity as a human person.

9) The right to petition the gov-

ernment for redress of grievances.

10) The right to a nationality.

11) The right of access to the means of livelihood, by migration when necessary.

12) The right of association and peaceable assembly.

13) The right to work and choose one's occupation.

14) The right to personal ownership, use and disposal of property subject to the rights of others and to limitations in the interest of the general welfare.

15) The right to a living wage.

16) The right to collective bargaining.

17) The right to associate by industries and professions to obtain economic justice and the general welfare.

18) The right to assistance from society, if necessary from the State, in distress of person or family.

PART II

THE RIGHTS PERTAINING TO THE FAMILY

Preamble

The family is the natural and fundamental group unit of society and is endowed by the Creator with inalienable rights antecedent to all positive law. The family does not exist for the State, but on the other hand is not independent.

Among these rights are:

1) The right to marry, to establish a home and beget children.

2) The right to economic security sufficient for the stability and independence of the family.

3) The right to the protection of maternity.

4) The right to educate the children.

5) The right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.

6) The right to assistance, through community services, in the education and care of the children.

7) The right to housing adapted to the needs and functions of family life.

8) The right to immunity of the home from search and trespass.

9) The right to protection against immoral conditions in the community.

PART III

THE DOMESTIC RIGHTS OF STATES

Preamble

Political authority is entrusted by God to nations, which are endowed with rights and charged with the obligation of establishing justice, of promoting the general welfare of their citizens and of cooperating with other nations in furthering the universal welfare of mankind.

It is the right of all peoples that are capable of self-government to organize politically and to function as States upon equal terms with other States.

Among these rights are:

1) The right to enact just laws binding in conscience.

2) The right to establish courts of justice and to enforce the observance of law with adequate sanctions.

3) The right to demand of its citizens respect for the rights of minorities.

4) The right to tax by adequate and equitable means in order to carry out its proper functions.

5) The right to exercise eminent domain when demanded by the common welfare.

6) The right to require that its people receive an education suitable for citizenship.

7) The right to defend itself against domestic violence.

8) The right to watch over, stimulate, restrain and order the private activities of individuals and groups in the degree that is necessary for the common good.

9) The right to regulate operations of international economic groups functioning within its own boundaries.

10) The right to adopt in time of emergency special measures necessary for the common good.

PART IV

THE RIGHTS OF STATES IN THE INTERNATIONAL COMMUNITY

Preamble

The human family constitutes an

organic unity or a world society.

The States of the world have the right and the duty to associate and to organize in the international community for their common welfare.

The indispensable foundation of all peaceful intercourse among nations and an essential condition of juridical relations among them are common trust and respect for the plighted word. Treaties and agreements must not be considered subject to arbitrary, unilateral repudiation.

Every State has certain fundamental rights in the international community.

Among these rights are:

1) The right to exist as a member of the international community and to be protected in its national life and integrity against acts of aggression by any other State or States.

2) The right to independence in the determination of its own domestic and foreign policies in accordance with the principles of morality, and subject to the obligations of international law.

3) The right to juridical equality with other states in the family of nations.

4) The right to membership in the organized international community

and to the benefits of international cooperation.

5) The right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement.

6) The right to obtain from the international community redress of grievances arising from unjust treaties imposed by force.

7) The right to the revision of treaties which are no longer in accord with fundamental justice.

8) The right to recourse to the procedures of pacific settlement established by the international community for disputes which diplomatic negotiations have failed to settle.

9) The right to maintain political, economic and social intercourse with other States upon equal terms.

10) The right of access, upon equal terms, to the markets and raw materials of the world necessary for its own life as a people.

11) The right to protect its own natural resources and economic life from unjust exploitation.

12) The right to the assistance of the international community in time of economic or social distress.

13) The right to grant asylum to refugees from injustice.



With the true servants of God, even wars make for peace, as they are not undertaken for greed and cruelty but for the sake of peace, that the wicked may be restrained and the good protected.—*St. Augustine, DE VERBIS DOMINI.*

Ireland Today

WILLIAM ZIFF

A Report from Dublin over the Facilities of the Columbia Broadcasting System, November 28, 1946

THIS is my second visit to this beautiful island. I have had opportunity to renew acquaintance with all sorts of people, from simple country folk, sitting in the light of their peat fires in the stone cottages, to the great leaders of Irish thought in Dublin.

The warm loveliness of this country and the charm of its people have not been over-rated. There is a magnificent, almost mystic quality of beauty about the Irish landscape, quite capable of stealing away a visitor's wits. The seascapes, mountains and historic shrines have an old loveliness like Georgian silver, which the family butlers shined with their elbows for generations.

But what interested me more, was the character of the New Ireland. As you know, there is a deep-rooted suspicion in America that the Irish nation is somewhat fascist in its sympathies. I think I can tell you that this is sheer nonsense. It would be difficult for a modern state to be more democratic than the Ireland I have seen. Here everyone says what he pleases, and defends the right of everyone else to do so. There is a spirit of moderation and good sense in the approach to problems generally.

An obvious moral sanity and spirit of democratic fellowship pervades the Republic. It is in startling contrast to the cold cynicism and power principles to be seen elsewhere in troubled Europe. The spirit can be capsulated in the phrase of a little old wizened woman whom I overheard, on a Dublin tram. "Ah," says she, "If the bad people could only be good, and the good people could only be nice."

Recently I sat in the Parliament on the occasion of a great debate. Tempers were at their hottest.

The Government's opposition sat grimly, with their arms folded and their eyes hard. But their speech was impeccably polite, and without violence. You knew what they meant all right, but the terms in which it was couched were mild and considerate.

I expressed some wonder to an Irish cabinet member sitting at my side. Why the obvious encouragement given a bitter-end opponent to speak his piece on a critical question! He replied: "Oh, those fellows perform a real function. A strong opposition is very valuable to us. It clears the air, and keeps us straight!"

Everyone takes this spirit of toleration in its stride. Few abuse it. At

bus stops in the evening rush hours, I noted that commuters voluntarily queue up. First come is first served. The identical spirit of co-operation is visible everywhere. Last month high winds knocked down the corn crop so that it could not be harvested by machinery. Half of Dublin turned out and lent a willing hand to bringing in the harvest. No one is obsequious. Waiters and shop girls will engage you in friendly conversation on any subject. So will a Cabinet Minister, and in the same easy spirit. Good manners and courtesy are universal.

One rainy day I knocked on the door of an apartment in one of the Municipal housing projects. I asked for permission to look around. The renter, an ordinary workingman, had been resting his bones in bed, and was in the awkward position of drawing on his pants at the same moment he was letting me in. Far from being irked, he insisted that I remain for dinner.

The Irish also keep the laws—and if they evade them, do it legally. Like the English, Irishmen are great frequenters of the pubs. There is a law that on Sundays, and after 10:30 at night on weekdays, a drink can only be served to *bona fide* travellers. A *bona fide* is one who is more than three miles away from home. Irishmen in search of a drink religiously travel the required three miles. When the question is asked: "Are you a

bona fide?" they reply quite honestly: "I am that."

The President of Ireland is an old revolutionary hero, Sean T. O'Kelly. The great political figure, and Ireland's George Washington, is Eamon de Valera, whose official office is that of Prime Minister. He is referred to under the Gaelic title of an *Taoiseach*. He is universally loved and admired, even by political opponents. I spent several hours in discussion with the great Irish leader. I am very happy to be able to transmit Mr. de Valera's good wishes and greetings to the people of the United States on this Thanksgiving day.

THE GOVERNMENT

The principal body of the Parliament is Dail Eireann. The electoral system is one of proportional representation. Each party is given seats according to the numbers it has polled at the elections. The big party is that headed by Mr. de Valera. It is Republican in character, and devoted to social reform, and somewhat to the left of the American New Deal. There are also two small Labor Parties; a small Farmer's party and a considerable group, called the Fine Gael, which favors Ireland taking a place in the British Commonwealth of Nations.

The only organization ever banned from Irish public life was the blue-shirts of General Owen O'Duffy. It was made illegal together with its

fascist trappings, and the party has ceased to exist for some years.

On the question of an integral Ireland and the return of the six Northern counties of Ulster, all parties are adamant. Except for a few extremists, who are hardly visible, there is no question of force to achieve this goal, which no Irishman doubts will ultimately come about. The latest talk I have heard is a plan for a federated Ireland, in which the Ulster counties will retain internal autonomy.

There still remains a certain tension between Ireland and Britain, though in a mild degree. The British have legally acknowledged the total separation of Ireland from the Commonwealth. During these years, the shadowy pretense continues that the connection still exists.

Contention shows itself mainly on the economic side.

At first there was an outright punitive action against Irish agricultural products, which depend largely on English export markets. The hope, apparently, was to bring the island to heel through pressure on its economy. The result was only to strengthen Irish determination to build a balanced economy of their own, so as to avoid dependence on their big neighbor.

English price-fixing still allows something like forty dollars more for an Irish beef from Ulster, than to beef from the southern counties. Re-

cently there was quite a to-do over the British price on Irish turkeys, with nine pence a pound more allowed to imported Ulster birds. The situation prompted an Irish farmer to remark to me with a grin "The British won't recognize us as foreigners, but recognize our turkeys as foreign. This must be a Turkey Republic."

Despite these incidents, there is little personal hatred of the British in evidence. I think it is genuinely hoped by the large majority of Irish that the two nations become friendly neighbors. But the Irish are extremely wary.

Ireland remained officially neutral during the war. But Irishmen point out to me that one hundred thousand Irish boys served in the British forces during that grim struggle. They explain their own position with the observation that they fought desperately for freedom for seven hundred years. They had no intention of becoming another Greece or Poland, to be occupied finally by a so-called ally and friendly power.

My last visit to Ireland was a few weeks before Pearl Harbor day. At that time I found German influence almost nil. The larger part of official Ireland was frankly pulling for a British victory.

All things told, social legislation is of an advanced nature. There is still a great deal of poverty. But for the first time in Ireland's history, no destitution. Those out of work re-

ceive a dole, enabling them to exist. Men with families get a supplement to their wages, in the form of an added allowance for each child beyond the second one.

Farmers are compelled to devote one-third of their arable land to tillage, and one-tenth to the raising of wheat. On the latter product they are given a direct subsidy. Bakers, in turn, also receive a subsidy. By these means the state keeps the price of bread down within reasonable limits. Wheat acreage was increased from 20,000 to 700,000 acres. As a result, Ireland had bread during the grim war years. Today she is one of the few Old World states which do not have to rely on American bounty.

COMPLETE ELECTRIFICATION

During the war, turf or peat was the only fuel. This is a half-decayed, friable substance which is cut from the bogs and dried. Ireland is desperately short of coal, which cannot be expected in any quantity from Britain. Even in the fine hotels, to secure heat the guest usually must insert a shilling in a slot to work an electrical heater. The Irish are anxious to buy American coal. The strike of Mr. Lewis' miners is consequently almost as big news here as in New York.

Along with the program for the establishment of industry, the Government plans a complete electrification of the Island. The war put this

program on ice for about six years. But it is now going again.

A big electrical station at the mouth of the River Shannon has been operating for some years. Another is planned on the Erne at Ballyshannon. With typical ingenuity, the Irish are building two big steam generating plants in the peat bogs of central Ireland, at Brosna and Clonsast. Peat is light, and therefore expensive to transport, in terms of measurable heat units. So the Irish reasoned: Why not turn it into a fuel which *can* be transported without loss—electricity.

On these big bogs stations are being erected which will actually burn the ground on which they stand, for their fuel.

Today Ireland, which under the landed gentry had been a cabbage garden to Great Britain, produces almost all its own sugar, mills flour and manufactures many industrial products. Ireland particularly wants canning machinery and tin, in order to turn its meat surplus into trade-marked products for world markets.

The Republic now has something like 450,000,000 Pounds in credits in Britain, which are pretty well frozen. It is difficult to secure British export licenses on needed machinery. Britain prefers to deal with the dollar countries, or the so-called hard currency countries such as Switzerland. Though it is bound to the sterling bloc, Ireland looks wistfully toward America. In my opinion, most Irishmen would

prefer to be on the free market, though this would mean sacrificing the huge frozen balances which tie the country's economy hand and foot to sterling.

A development of recent importance has been the flight of British capital to Ireland, due to the almost confiscatory taxes now prevailing in Britain. Many Englishmen are coming here to settle, buying up estates and businesses, with a resultant rise in commodity prices. It is difficult to tell whether it is the British or Irish Government which should be worried by this development.

At the same time there is a great influx of British visitors eager to get away from the strain of British rationing. This influx of transients is estimated to amount to some ten thousand a week.

Much as in other parts of the world, there are the usual industrial strikes, and a worrisome flow of young people from the farms to the cities.

The price of living for salaried people is a matter of growing concern. The usual family is a large one—frequently running to ten or more children. The housing shortage is terrific. To Americans complaining of having to live two or three in a room, it is a shock to discover as many as ten in a room here.

The slums of Dublin, a heritage from the days of British rule, are among the worst to be seen anywhere. The Irish, themselves, describe them

as shocking, and are doing their best to abolish them. The Government has built a large number of model flats which are rented for prices even lower than those asked for the slum properties. In ten years the Government has housed in new dwellings more than one-fifth of the entire population. The housing construction plan has top priority. It has been allocated six times the amount allowed even for the ambitious electrification scheme, or the equally important plan to modernize Irish roads.

All of this is straining the resources of Ireland badly. There is the usual grumbling. On occasion I have heard ancient cottagers say: "And sure it was better under the old gentry." But those days in Erin are past. The Irish are a free people. While they may gripe at times, they are immensely proud of the Republic and its accomplishments.

By the way, I ran into Brian McMahon, the dynamic young Senator from Connecticut. He was here with his lovely wife, Rosemary, for a few days, on their way to Germany. They asked me to wish you all a pleasant holiday.

Walt Disney is here, too. I am told the British press took him literally when he said he was looking for elves and leprechauns. The Irish were co-operative. They said they'd go out and help him hunt—they'd like to see one, themselves. And so would I.

The Existentialism of Sartre

VINCENT EDWARD SMITH, PH.D.

Reprinted from THE SHIELD*

PEOPLE who think it either polite or smart-aleck today to get excited over Existentialism—including the magazine *Time*, which recently used the caption "Existentialist Murder!"—obviously do much less studying of Existentialism than talking of it. The living leader of this new movement, Jean-Paul Sartre, has made the headlines in this country; he has appeared on American lecture-platforms. Yet a check through the catalogues of the Library of Congress and the New York Public Library, two of the three largest libraries in this country, revealed that Sartre's two major works, *Being and Nothing* and *The Roads of Liberty*, are not listed in original or translation. Further, not one study of Sartre has appeared in professional philosophical journals in America. Obviously, then, Sartre's Existentialism is much more of a fad to talk about in this country than a doctrine to explore and explain.

While Sartre professes to deal with the problems of being, or existence, as did Soren Kierkegaard, his philosophy is really a glorification of the absurd. Traditional philosophers defined being as *that which is*. In traditional philosophy there has al-

ways been a special branch devoted to the study of being and that branch is known as ontology. According to the classical ontologists, we arrive at the notion of being when we strip things of all their particular natures and properties; when we prescind from what makes *this* a man and *that* a book; when we consider only what is involved in a reality as a *thing* or *being*. But what is the nature of *being* in Sartre's system? He uses the term in several senses, which may be explained in the following fashion:

1. *Transphenomenal being*. The appearances, or phenomena, of things, according to Sartre, are different from reality; it is the nature of being simply to *be*. Hence, he concludes, when we speak of a thing appearing this or that, the appearance adds something to the thing that is *not* being and is, therefore, *nothing*. Further, he says anything which we affirm about a thing—as when we say "This is a book," or "The book is there"—adds something to being which falsifies it. According to Sartre, *appearance* and *is-ness* are two different concepts.

Now, according to the classical philosophers, the *is-ness* of anything

* Crusade Castle, Shattuc Ave., Cincinnati 26, Ohio, December, 1946

can be known by *the appearances* of the thing. It is, for example, that which keeps a white square of silver in existence; it is not the whiteness or the squareness or the silver, but the *is-ness*. Yet classical philosophers say that the human mind can look through the external appearances—which they call *accidents*—and comprehend the being that is underneath, so that we can say, of a white square piece of silver and of a black circular piece, that both are being. The classical philosopher, however, does not say that the appearances lack being; they have being, too, but it is accidental. Against all this Sartre says that the appearances which are added to being are *not being* and, consequently, they are *nothing*.

COMPREHENDING TRUTH

2. *Conscious being*. Classical philosophers have taught that the human mind is capable of reflecting upon itself, thinking about its own thoughts. But these philosophers hold that, prior to reflection, the mind has another kind of consciousness and experience about things, which are in the mind at the very instant that the mind is contemplating a truth or a fact; the mind comprehends truth both at the instant of experience and again in its later reflection. But according to Sartre, the very first experience, by the time the mind can grasp it, has become past history. The mind, in other words, never

makes actual contact with truth. Our real being, therefore, cannot be comprehended by the mind and so our real being is as unknowable as the transphenomenal world, remaining always behind a curtain of appearances, having no title to existence other than our impressions of it.

3. *In-itselfness*. This is a more precise definition of Sartre's transphenomenal being.¹ It is being-contained-in-itself. Being, according to Sartre, is "an immanence which cannot realize itself, an affirmation which cannot affirm itself, an activity which cannot act, because it is all crammed into its own self." Being-in-itself has no windows, no relations or outside influences; it simply IS. It is hermetically sealed away. *Being* and *is* are completely identical and interconvertible.

4. *For-itselfness*. This is the being of consciousness in its full existential meaning. Certain individuals which belong to in-itself-being try to rationalize their in-itselfness. They think about it, attempting to discern its relations and its laws. In this very process, in this very intention, in the act itself of thinking and willing, an element outside of being is introduced, namely, nothingness. Not content with merely existing, we seek reasons, introducing into this in-itselfness, by our very thought, an

¹ The French equivalents of the vocabulary used in this article are *l'en-soi* (the in-itself) and *le pour-soi* (the for-itself).

alien element, a distance from being—introducing, in short—the non-being. Conscious of our presence to ourselves, we are no longer that pure identity which characterizes in-itselfness. We are “a malady of being.”

Thus Sartre would say that, by the very process of consciousness—the action of the mind thinking about its own thoughts—we divide our being. We make our being merely a “malady.”

The change from in-itselfness to for-itselfness, according to Sartre, is a “fall” and here is where the reason for the pessimism of his teaching is to be found.

Sartre says that, in our awareness of this “fall” from in-itselfness to for-itselfness, we experience anguish or dread. We try to flee it; but the more we flee, the more conscious we become of our own for-itself-being; the dread deepens and our problem becomes worse instead of better. This is a sign that we are the victims of *bad faith*, a theme very common in Sartre. In fleeing from being by the introduction of the non-being, we succeed in being what we are not (since we *are* pure identity) and in not being what we are. Hence the absurdity of man—his being is a malady, surrounded at every hand by bad faith. There is no escape.

Metaphysics always has ethical consequences, and Sartre's philosophy is no exception in this respect. The best that Sartre can make of man is

a negation. Morally, Sartre's man is a vacuum; but Sartre sees him as attempting to refill the vacuum. From this attempt emerges the “supreme moral Value,” but the value can never be a true guide for man, if he follows the definitions which Sartre has already established. Here is the argument (if it can be called that), as Sartre gives it: man attempts to return to the fullness of being, which is what he would be if he were pure in-itself-being; yet, by the very attempt, which involves the process of thinking, man splits his being and goes back to for-itself-being and there he stays. According to Sartre, man cannot be fully *himself* and enjoy *conscious* being at the same time. So, “the supreme moral Value” turns out to be a will-o'-the-wisp.

ATHEISM IS RESULT

And here is the most important conclusion from the argument: whereas other philosophers would arrive at the existence of a Pure Being, or, to use Sartre's words, “the Supreme Moral Value,” Sartre's method of thinking denies that there can be such a Being since He would, at one and the same time, be in-itself-being and for-itself-being, and Sartre has previously explained that this is impossible. The supreme moral ideal, in Sartre's philosophy, thus turns out to be a chimera; God, the Supreme Moral Value, turns out to be a con-

tradition. And once again, man is ensnared by bad faith.

Atheism is the logical result. A welter of contradictions, that is the world of Sartre! Value, goodness, truth, virtue, and all the realities imposed by moral law, become, in this radical atheism, a mirage.

In keeping with the tendencies of modern altruism, we might expect an existentialist of the Sartre school to find a substitute for obeying God's law in existence for others. And some writers on Sartre, who have not studied his books too well, seem to suggest that very thing. But actually Sartre finds this proposal an absurdity, too. The very plurality of things—the distance which separates me from others—is, according to Sartre, a proof of that nothingness which destroys the purity of being. There is an internal and reciprocal negation since *I am for others* in the measure in which *I am not others*, and vice versa. Again there is a check, bad faith, absurdity.

One concept after another in human relations is reduced to absurdity by the philosophy of Sartre. Love, for example. Sartre says that a lover considers the object of his love as an absolute and wishes, at the same time, to be considered absolute himself; so, two absolutes are required by love, which is an obvious contradiction. According to the principles of Sartre's philosophy, love can only be an effort to overcome others since each

being-for-itself considers itself an absolute and must either overcome opposition or allow itself to be overcome. And thus hate comes into play as the ultimate governor of man's conduct. Thus we are caught in a vicious circle, in the utter absurdity of being man, and we cannot escape the circle: in fact, the more we try, the more vicious it becomes.

The concept of liberty, likewise, is reduced to absurdity by Sartre's philosophy. Liberty cannot be identified with in-itselfness, because in-itselfness has no relations to outside things or persons. So liberty, which, according to classic philosophy, has to do with the relations of man outside himself, concerns only the individual, in Sartre's philosophy. According to Sartre, if a man chooses liberty, he must pay the penalty of surrendering in-itselfness for for-itselfness. Liberty, he says, would require complete intellectual isolation. But liberty and intellectual isolationism do not fit together.

MATERIALISM, IRRATIONALISM, ANARCHISM

With all value, goodness, and worthwhileness dismissed as an illusion of our subjectivity, man can only attempt, as a code of life, the synthetic fusion of in-itselfness and for-itselfness. Sartre's system of ethics, therefore, consists in the attempt to project ourselves outside ourselves and not to coincide with ourselves. This may seem like a remote resem-

blance, in complicated language, to the Golden Rule, but the difference lies in the fact that the Golden Rule has reasons for its observance, while the ethics of Sartre has no motives behind it at all. In fact, Sartre has summarized his teachings on ethics in this description of the life of men: "The obscene and dull existence which is given to them for nothing."

Following Sartre, we should not reflect, not seek to raise ourselves up by prayerful meditation, the planning of life and the cultivation of virtue. One can only conclude that Sartre's morality is an absurdity, too. For why bother about setting up a morality if life is absurd? Why think, meditate, plan a philosophy of life? Why waste time on an artificial morality if there is no natural law and natural duty in man? Materialism, irrationalism, anarchism, atheism—this is the system of Sartre!

Against such a dialectic of the absurd, it is not difficult to argue. The whole system of Sartre rests on his notion of in-itselfness with which man (for-itself-being) began and with which he seeks eventually to coincide. But this pure identity of in-itselfness is a gratuitous statement of theory. Being is not inert. In a sense, it is more than being if we take being to mean pure existence. For everything has not only existence but essence as well. There is not only existence, actual or possible, in the notion of being. There is a *some-*

thing which exists. That is why traditional philosophy has defined being as *that which is*. It is the "that which" in this definition that Sartre overlooks. For Sartre, existence is prior to essence—we exist before we acquire an essence.

For traditional philosophy, on the other hand, essence and existence are not related by priority and posteriority in time. They are simultaneous; distinct but not separate; always together, but never, except in God, identified. Traditional metaphysics, in its notion of being, thus considers it as an essence with reference to existence, actual or possible. If the in-itself-being is not structured, if it is not a *something*, then we are reduced to saying that it is a *nothing*, and the existence of nothing—the *is-ness of nothing*—is an obvious impossibility.

APPEALS TO SENSATIONAL SEEKERS

In God too, where there is identity of existence and essence, being is not pure inertia. God is the super-abundance of being, containing not merely the perfection of existing in the way a plant, for example, exists, but containing all perfections of all things. Sartre does not have this notion of being in which many perfections can coexist without destroying the unity and identity of the being. Such a notion of being is obtained by that rational analysis of experience which is true philosophy.

Since the notion of identity of being and existence is the crucial point in Sartre's whole system, by its strength the whole system must stand or fall. But this point is not only an *unproved* hypothesis in Sartre's thought—it is *not true*, since reason and experience indicate a distinction of essence and existence in the things around us and this leads, as we seek its explanation, to the existence of God.

Sartre's appearance on the contemporary scene is a characteristic of our time. In the disillusionment and despair which follow war and in the

seeming futility of life in an age so overturned as ours, Sartre has achieved tremendous popularity, especially in France—where people storm to his lectures in the way in which bobby-soxers used to besiege Frank Sinatra's concerts. Glorifying the absurd, Sartre has appealed to those who like the sensational and also to those who like to keep up with the latest fads. But Sartres have appeared before in the history of the human race, having their days of popularity and then fading away in man's inevitable rediscovery of his rational nature.



Christianity and Freedom

Rousseau was certainly right in charging Christianity with undermining the "unity" of the State. In antiquity, he points out, each people had its own gods and its religion was an aspect of its collective existence: "They did not distinguish their religion from their laws." Christianity destroyed this identity of religion and society by establishing a spiritual kingdom transcending all earthly societies and beyond their jurisdiction. This Christian spirit of autonomy Rousseau condemns as civically pernicious; we see it in the surest foundation of human freedom.—*Will Herberg in POLITICS, December, 1945.*

Industrial Peace

BRIG. GENERAL ROBERT WOOD JOHNSON
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An address delivered on "Opinion, Please," over the facilities of the Columbia Broadcasting System, December 13, 1946.

WARFARE and sabotage are hard words, yet they are being shouted from editorial roof tops and by legislators. Many people have been convinced that industrial peace does not exist and never will. Amid noise and hot print, they ignore this fact: Thousands of employers, thousands of labor leaders, and millions of workers are getting along quite well, thank you. They *have* industrial peace, and I believe they are going to keep it.

Still there is widespread conflict. We can't talk it out of existence; we can't dismiss it as unimportant because only minorities are involved. Those minorities are in key positions. They keep us off trains and deprive us of food; they make us drive tumble-down automobiles, use defective plumbing and go without electric lights. We can no longer countenance interruptions that strangle the main arteries of commerce, whether these stoppages grow out of errors committed by government, capital, labor, or management.

We hear so much about higher pay, shorter hours, jurisdictional disputes that we think these are the real reasons for conflict. Actually, they are

incidentals. They can be stated as demands and written into contracts. *But they are not the fundamental cause of industrial strife.*

What is the cause? For an answer, let's look at the plants that are getting along nicely. Some are big and some are little; some pay high wages and some pay a good deal less than their strike-bound neighbors. But in every one we find workers who are proud of themselves and their jobs; who talk about their plans for next year; who feel that they have a stake in the whole operation.

Now, let's talk to the boys who have just come back from a picket line. They are not Communists, greedy grabbers, or wild-headed rascals. They are just ordinary, decent people—but *decent people with a gripe*. They've been taking things apart in their own minds, and they are not happy about what they find. They feel the boss has failed to recognize their importance, and they no longer get a kick out of their jobs. Top management may be all right, but it does a lot of things that are sour.

By this time, the pattern is clear.

The people who are working, who have peace *now*, feel that they are being treated as human beings, human beings who count for something. The others feel just the opposite, and that's why they have gone on strike. Their demands for less work and more pay are nothing but heart balm, to offset a deeper grievance—which probably will not be cured when the men go back to work.

Well, there's the situation.

EMPLOYERS, WORKERS AND CUSTOMERS

I suspect that my listeners would like me to offer a step-by-step program to cure it, but the problem is too big for that. We need a great many programs, tailored to fit conditions in special industries and plants. The first step toward getting them, I believe, is for employers and workers to sit at the table and agree on these fundamental facts:

1. Industrial peace is not a matter for workers and employers to settle between themselves. The customer must be considered, too, because *he* is the person for whom industry operates. He *is* the public—and when we come down to it, he also is the wage earner.

2. The American workman is a human being. He can't be judged in the mass but *must* be treated as an individual.

3. The American workman—believe it or not—is a *reasonable* human

being. He doesn't want to destroy profits, seize plants, or kick everyone in the shins. He *does* want a decent, honorable life, and will do all he can to get it.

4. The American workman is an informed and literate person. He is ready to *join* management in decisions that affect his welfare. He is ready to share more fully in the fruits of economic progress. In plain language, he wants a voice in the councils where his way of living is set. What's more, the workman has earned full right to such participation.

Now, for a final point. Once these fundamentals are accepted on both sides of the table, management must take the lead in developing down-to-earth programs. Here it must match its skills in industrial engineering with greater and more far-reaching skills in the field of human engineering. The first objective may be industrial peace—but that is only the start. From there on, the sky is the limit, with a better society as the goal.

After all, the job of management is to manage, and that goes straight across the board. The final responsibility falls on the men who manage every business, be it a country store, a small corporation, or a nation-wide industry. These men must reach an understanding of the problem, roll up their sleeves and go to work. We already have the manpower, the ma-

chine power, and the know-how for its job, we'll get that orderly life—a decent, orderly life. When management masters the human side of and more. And signs multiply that management is on the march.



The Human Factor

Father Benjamin L. Masse, S.J., associate editor of *America*, has written that "Industrial relations are primarily and fundamentally human relations."

Human relations take their form from human nature, of which God is the Author. It seems strange then that there should be so much industrial strife when it is so easy to learn the fundamentals of this human nature. We can ask any student in our school and he will point to the third question in the Catechism, which states that "Man is a creature composed of body and soul and made to the image and likeness of God."

Therefore any program of industrial relations which has for its object justice and peace must accept, as its point of departure, this definition of man and extend it with intellectual honesty into all the elements of the program.—*Reprinted from QUIS, St. Catherine of Siena Church, Oak Park, Ill., February, 1947.*

Catholicism and Human Relations

IGNATIUS M. WILKINSON

Address delivered to the Teachers' Religious Associations of the Public Schools of the City of New York, October 15, 1946.

I WELCOME this opportunity of talking to the members of the Teachers' Religious Associations of the public schools. My only difficulty is the magnitude of the topic I have been asked to discuss. For when I came to reflect on the fact that I was to try to tell you something of the influence of the Catholic Church on human relations, I wondered how I was ever persuaded to undertake such an assignment. For it would take far more time than is available to us this afternoon—assuming that I had the capacity and you the patience for the task—to make even a good start on such a project.

I am sure that most of us are as unaware of the extent to which Catholic principles and Catholic thought permeate almost every phase of our lives as we are unconscious of the very air we breathe, and which, without our sensing it, surrounds us on every side. It is only when that air is removed from us for even a few seconds that we realize our utter dependence on it. As one approach, therefore, to an understanding of the all-pervading influence of Catholic principle upon us, let us as it were remove that influence. Let us go back, if you will,

almost two thousand years, to the world in which Peter the first Pope and the other Apostles lived immediately after Christ founded the Catholic Church. For, of course, you know that Catholicism and Christianity were synonymous terms and one and the same thing for fifteen hundred years after Christ until Luther in 1517 nailed his ninety-five theses to the door of the castle church at Wittenberg and thereafter started the great separation of Christendom which occurred in the sixteenth century.

I wonder, however, how many of us have any idea of the moral filth and degradation of that ancient pagan world. In our admiration for the beauty of classical literature, as well as the architecture and sculpture of Greece and Rome and the high degree of civilization which they represented, we have a tendency naturally to overlook the other side and the ugly side of the picture. We forget, if we ever knew, the gross and unspeakable public immorality of those times, the fact that even in their religion and worship the Romans deified the most disgusting of human vices, the low estate of womankind, the breakdown of family life and the fact that Rome in its hey-

day was a slave civilization, ministered to by the captives taken by its conquering armies in all parts of the then known world.

CHARITY UNKNOWN TO THE ANCIENTS

Do you realize, moreover, that charity was a thing unknown to the ancients? That such things as hospitals and homes for the care of the aged and infirm had never been heard of? That the sick who had none to take care of them were left to die in the streets and that the Roman father — the *paterfamilias* — was absolute master of the lives and destinies of his family? Thus he could determine whether to let his newborn child live or not without being answerable to anybody if he chose to do away with it.

The Catholic Church met and conquered and changed all this. It put a bridle on man's passions and gave the decadent Roman world a new and high concept of morality. It taught the Roman pagan of man's inherent dignity as a creature of God, possessed in his immortal soul of the very spark of divinity itself. It brought home to him a knowledge of his responsibility for his acts because man alone, of all creatures, has free will—the power of self determination in view of a known end. At the same time it gave him an absolute assurance of a happy immortality in God's presence if he lived his life well and in accord with God's laws. From the

status of plaything and chattel and toy of man's evil passions, it raised woman to her proper place of respect as man's companion in the indissoluble bond of marriage.

When the barbarian hordes swept down from the north in the fifth century and overcame the tottering Roman empire, threatening to blot out all civilization and culture as they existed at that time, it was Pope Leo the Great who met the terrible Attila outside the walls of Rome and by his eloquence and the majesty of his presence averted the destruction of the Eternal City. Moreover it was the Catholic Church and its missionaries, men like St. Boniface in the eighth century, who penetrated the black forests of the German hinterland, tamed the hordes of savages of the Germanic tribes and taught them Christian morality and a civilized way of life.

It was the Catholic Church down through the so-called Dark Ages that kept the flame of learning alight and prevented its complete extinguishment. For it was the members of the Catholic religious orders, toiling ceaselessly in the writing rooms—the scriptoria — of their monasteries, who laboriously copied off by hand and on parchment the classic texts of antiquity and thus preserved them for us.

It was the Catholic Church that gave us the Bible—for the early Christians, you know, had none—first by collecting and copying and trans-

lating the old Greek and Hebrew texts, then by determining, with the teaching authority Divinely committed to her, which were the valid portions of sacred Scripture and which invalid, and finally by multiplying the copies of these texts by hand in the ages before the printing press was invented.

In this connection I am reminded of some of the old slanders against the Church, that she did not want her children to have access to the Bible and that Bibles were chained up so that they could not be read or taken away by the populace. How silly! If the Church were opposed to the Bible as her enemies have claimed, she did not have to put it together in the first instance. Moreover, these stories overlook the fact, first that most people in those times were illiterate and so could not read the Bible anyway either in Latin or the vernacular even if they had it; and secondly, that a handwritten copy of sacred Scripture done on parchment, necessarily was an article of considerable value and very well might be chained and padlocked to prevent its loss or theft.

Coming down to more modern times it was a great Jesuit theologian, St. Robert Bellarmine, who in his historic controversy with James I of England in the 17th century first challenged the doctrine of the divine right of kings and enunciated the sound principle that while all civil authority comes finally from God, it

is conferred through the medium and by consent of the people who compose a state or nation. So it was that when Thomas Jefferson penned our Declaration of Independence and wrote his immortal words—"We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men deriving their just powers from the consent of the governed" he was stating good American doctrine, it is true, but sound Catholic doctrine as well. For it had been proclaimed by great Catholic theologians, not only by Cardinal Bellarmine, but by his fellow Jesuit Suarez and others, more than a century and a half before our Declaration of Independence was written. Indeed it is entirely likely that Jefferson and his associates drew their inspiration almost directly from Catholic sources through their contacts with the Whig movement in England.

Our American doctrine, therefore, that man has certain inalienable rights which are given him by God, rights which come from no government or ruler, rights which are superior to and antedate all government, rights which exist even against government itself, is nothing more or less than the Catholic doctrine of man's natural rights and the inherent dignity and importance of every individual how-

ever humble because he is God's creature and possessed of an immortal soul. For the Catholic Church insists and always has insisted that ours is not an ant-hill or termite civilization where the individual is nothing and the state and the race the all-important thing.

CHURCH PERSECUTED

It is for this very reason, that today you find the Church persecuted and her clergy driven into hiding, imprisoned and slain in countries dominated by Russia, behind the iron curtain and within the sphere of Soviet influence. It was stated to me only recently by a Catholic priest of my acquaintance—and you need only follow the daily papers to realize the truth of the assertion—that more priests have been martyred over the last several years in Eastern Europe, by the unspeakable Tito and his cohorts, than were slain under Elizabeth in the bloody persecution of the Catholic Church in England that disgraced her reign.

It is for the same reason that you find Pravda and the state-controlled Russian press every so often and from time to time attacking the Pope and the Vatican. For whatever else you may say about the Communists, this much certainly must be conceded, that they are wise with the wisdom of the father of all evil himself. They know their enemies and they realize full well that the principles for which the

Catholic Church stands are as opposed to those of the oriental absolutism and atheism which is communism, as the brightness of the noonday sun is to the darkness of a starless mid-night. Moreover, they know that if communism is to conquer the world, as these zealots hope and believe that it will, then the Catholic Church and all she represents must be completely obliterated and destroyed.

I might go on almost endlessly and tell you of other contributions of the Catholic Church to modern life and modern thought, of the part for example its clergy sitting as Chancellors in England down to the time of Henry VIII played in shaping much of the very law under which we live in this country today. Or I might tell you of the Church's contributions to architecture and music and religious art. But you are, perhaps, as familiar with these things as I. I might remind you that Catholics both laymen and missionaries first discovered and then explored the Americas and large areas of these United States; but the very names of our cities and rivers and lakes, Columbus, St. Paul, St. Louis, San Francisco, Sacramento, San Bernardino, Los Angeles, Marquette, St. Augustine, St. Lawrence, Champlain, to mention just a few at random, make it almost unnecessary to do so, for they are redolent of their Catholic origin.

You have read or at least you know of the great Papal encyclicals on mod-

ern social and moral problems, that on Labor by Leo XIII, *Quadragesimo Anno* on the same subject by Pius XI, as well as his encyclical *Casti Conubii* on Christian marriage which touch the fundamentals of our modern life and society. You know as well as I do the unflinching stand of the Church on such issues as social justice, the rights of the laboring man and conversely his obligations to his employer, on the sanctity of the home, on the indissolubility of the marriage bond, and those twin evils of our day, divorce and the artificial limitation of offspring—planned parenthood as it is euphemistically called—which are gnawing like cancerous growths at the very heart of our national life. It is not too much to say that men of good will, Catholic, Protestant and Jew alike, are coming more and more to recognize that in a world which especially in the last thirty years has been steadily deteriorating, until today it has become neo-pagan or worse, and which under Hitler and Stalin and the Japanese warlords, to say nothing of the pitiful Mussolini, has reverted to the law of the jungle and the level of the brute, the one stabilizing force, the one influence which holds out any hope for the survival of western civilization is the Catholic Church.

For if they think about it at all, they realize that this is the same Catholic Church, continuous and unbroken in her corporate life and existence for almost twenty centuries, defying all

human experience and natural laws of growth and decay, which, driven into the catacombs by the terrible persecutions of the Roman emperors, emerged triumphant under Constantine to give us our western civilization, and which today numbers more than three hundred millions of human beings of every race, color and nationality among her devoted children throughout the entire world.

Will the Catholic Church succeed now in her contest with the forces of evil and the powers of darkness that have been loosed in the world in our day, as she did then in the dawn of the Christian era? Well, we Catholics know that she must and will. For we have the assurance of her Divine Founder that the gates of Hell shall not prevail against her. Long and hard though the struggle may be, numerous though her modern martyrs may become, whose blood as of old will prove to be the seed of new Christians, we know that, if it is to be either Christ or chaos, Christ and His Church must win.

Apart from Divine assurance, however,—for those not of our Faith may reject it—looked at merely through human eyes and with human reason to guide us, what is the answer to the unique history of the Church?

Well, Lord Macaulay certainly was no friend of the Catholic Church, but his knowledge of history compelled him nevertheless to the conclusion of her enduring vitality. For in his essay

reviewing Ranke's *History of the Popes of Rome during the Seventeenth and Eighteenth Centuries*, which was published in the *Edinburgh Review* for October 1840, you may remember that he wrote in part as follows:

"There is not," he says, "and there never was on this earth a work of human policy so well deserving of examination as the Roman Catholic Church. . . .

"The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated her for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population

as large as that which now inhabits Europe. . . . She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist, in undiminished vigor, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Who are you and I to disagree with Macaulay?



Housing for Middle Incomes

As the United States approaches its present housing programs, it finds itself with two major patterns. It has set up a pattern of low cost public housing for families whose very low incomes do not permit them to pay current rents. These include families who, on a national average, have incomes under \$1,000 a year and are not able to pay more than \$20 a month shelter rent. It has a program of FHA insured loans which serves predominantly the needs of families earning more than \$2,000 a year, who are able to pay \$40 or more per month for their total shelter charges. It has virtually no program for the middle income families, who on a national average earn \$1,000 to \$2,000 a year. This is the basic problem confronting the people of the United States in dealing with housing needs.—*Rt. Rev. Msgr. John O'Grady.*

Brother Martin Waits

THOMAS F. DOYLE

Reprinted from THE MARIANIST*

AMERICAN Catholics who become interested in the problems of the underprivileged Negro minority cannot help becoming interested also in Blessed Martin de Porres. The truly remarkable Negro beatus who died in Lima, Peru, 300 years ago was an exponent *par excellence* of all that social and interracial justice teaches. It is small wonder, then, that Catholic interracialists are praying for the day when the Church will raise this humble Dominican lay brother to the dignity of the altar, and the whole Catholic world will pay homage to the first canonized American Negro saint.

That the day seems far off is largely because the fame of Brother Martin has not spread sufficiently to put strong popular pressure behind the movement for his canonization. The Catholic rank and file has still to learn how nobly he exemplified the virtues of charity and humility on which the world bases its hopes for lasting peace. It has yet to discover how completely he exposed the fallacy of Negro inferiority which, in the United States especially, hinders the progress of genuine Christian democracy.

Blessed Martin, wonder-worker,

social organizer, physician, and founder of successful welfare institutions, was solemnly beatified by Pope Gregory XVI in 1837, but a long series of internal disorders in Peru halted efforts for final canonization until 1926, when Peruvian church and state authorities sanctioned popular appeals for his cause. Since then devotion to the Negro lay brother has begun to spread in a world-embracing circle from the United States to Alaska, India, China, and Korea; from Central and South America to Hawaii and the Philippine Islands. Daily increasing numbers of Catholics greet him in prayers and petitions. From many come testimonials of miraculous favors.

One purpose of this article is to present some brief facts of Brother Martin's career, in the hope that readers will seek to cultivate more intimate acquaintance with him. Another is to suggest ways in which American Catholics can hasten the day when the Church will infallibly proclaim him among the chosen in heaven.

On November 3, 1939, the 300th anniversary of his death, the Republic of Peru issued an official decree

* 108 Franklin St., Dayton 2, Ohio, February, 1947

designating Blessed Martin de Porres patron and special protector of all works of social justice in Peru. This decree was made known to the Peruvian hierarchy and on January 10, 1945, Pope Pius XII ratified it in a Bull which was subsequently promulgated at a solemn Pontifical Mass in the Dominican Convent of the Holy Rosary at Lima, attended by leading church and state dignitaries.

For forty-five years this convent had been the home of Martin de Porres and it remains today a shrine to which thousands from all parts of the world have come to honor a humble Negro who now ranks among the great men of his country. Here are preserved the relics of a saint who was often the butt of ridicule in a caste-conscious age, and has emerged as a symbol of interracial fraternity in a modern world where interracial intolerance and discrimination are still rampant.

Martin was born in 1579, the illegitimate son of Don Juan de Porres, a Spanish knight, and Anna Velasquez, a freed Negro woman from Panama. Because he was so strongly Negro in appearance, his father disowned him until tales began to reach him of the endless acts of charity for which Martin, even as a child, had become known throughout the city. Ashamed of his neglect, the proud hidalgo father at least saw to it that his son was sent to school. He was afterwards placed with a surgeon

from whom he acquired a skill in healing which stood him in good stead during the long years he spent ministering to the sick and suffering of every rank, from the poorest slum tenant to the most distinguished of Lima's nobility.

ENTERS DOMINICAN ORDER

Already remarkable for his piety, Martin, at the age of fifteen, entered the Dominican Order as a Tertiary. He was too humble to ask to be a lay brother, and it was nine years before he was persuaded to accept the brother's habit. From the beginning he showed an extraordinary delight in performing the most menial chores, as well as a rigid yet cheerful spirit of self-mortification which caused him to inflict severe penances on himself. He was barber, keeper of the common wardrobe, nurse to the sick and infirm, and dispenser of alms not only to those who came begging to the convent, but among the poor of the slums whom he visited regularly. It was said he fed some 160 of the needy every day and distributed \$2,000 a week for various charitable purposes.

As a social pioneer, Brother Martin remains an eminent figure in the western world. One of his social innovations was to give poor married couples a good start in life through brides' dowries. Aided by donations from the rich, he bought tracts of land to teach farm cultivation to

wayward boys and thus save them from careers of crime. He founded well-equipped hospitals; supported needy missionaries from Spain seeking a foothold in a strange new country; and provided shelter, aid and comfort for the infirm and aged. He was responsible also for establishing the still-flourishing school and orphanage of the Holy Cross in Lima for underprivileged children.

To Catholics who have still to be convinced of the Negro's capacity for high spiritual attainment, Brother Martin presents a challenging and glorious figure. He was not only an extraordinarily holy man, but enjoyed many signs of God's favor. Often when supposed to be resting in his cell after a day's heavy toil, he was found in ecstasy, his face aglow with heavenly brightness. Once he was found miraculously raised above the ground, his lips pressed to the side of an image of Christ crucified. He had the gift of prophecy, and an insight into theology that caused the regent of studies to declare him possessed of "the science of the saints."

That Martin could work miracles was beyond dispute. The number of sometimes hopeless cases of diseases and illness cured by him are not to be counted. By making the sign of the Cross he healed a man suffering from ulcers. By touching the side of a dying priest he immediately restored him to health; likewise healed was a woman afflicted with a

frightful hemorrhage. It is even recorded that he brought a dead man back to life through the power of prayer.

From the time he entered the convent, Brother Martin never left Peru. But in some supernatural way, God was pleased to overcome the barriers of time and space so that Martin could heed the petitions of suppliants in far-off countries. He was seen by friends in Algiers, Mexico, China, Japan, and France. People talked of conversations they had with him that revealed intimate knowledge of places he had never seen in the flesh. He had, according to credible witnesses, the power of invisibility and could penetrate locked doors and stout walls when called for by the sick or dying.

Martin died at the age of sixty, and in 1684, twenty-five years later, his body was disinterred and found to be in a state of perfect preservation. On April 29, 1763, an Apostolic Decree issued by Pope Clement XIII proclaimed the heroism of the virtues of Martin de Porres. The Apostolic Letters of beatification were signed by Pope Gregory on August 8, 1837, and on the following September 10, Martin was solemnly proclaimed a Blessed Servant of God.

The process for Blessed Martin's canonization, as stated already, was reopened in 1926. However, it did not receive any real impetus until 1935 when, at the request of Pope

Pius XII, then Cardinal Pacelli, a novena to Blessed Martin was sponsored by the priests and brothers of the Dominican House of Studies at River Forest, Illinois, on behalf of the Pontiff's brother. Since then the ceaseless flow of favors received through petitions to Brother Martin have convinced his admirers that Martin is still carrying on a mission of kindness on earth, secondary only to his mission to inspire a new spirit of interracial goodwill and understanding.

The question remains, however: Why does the canonization of Brother Martin seem so remote? Why have the two authentic miracles necessary after beatification not been forthcoming?

STANDARD BEARER OF INTERRACIAL JUSTICE

It is, of course, beyond human capacity to answer these questions. But it seems reasonable to suggest that Providence awaits a time when the canonization of Brother Martin will achieve maximum results. It may be that Blessed Martin is giving the Catholics of America an opportunity to show greater practical interest in the interracial cause of which he is leader and patron.

It is readily agreed that Brother Martin, as a standard-bearer of interracial justice, has a particularly vital mission in the United States, where the canonization of a Negro beatus

would be bound to have two important results. One would be to impress upon the minds of Catholics who still refuse fully to acknowledge the Negro as their brother in Christ the Church's teaching regarding the essential equality and dignity of all men. The other would be to stimulate conversions among the 7,500,000 Negroes of this country who do not belong to any church, many of whom are looking toward the Catholic Church with increasing favor because of its stand against any form of racial bigotry.

That there are white Catholics who resent Negroes in their churches and schools and still cling to the myth of Negro inferiority, despite ample evidence to the contrary, is a humiliating fact. The proclamation of an American Negro saint would undoubtedly cause many to view the Negro in a new light. But what of those with more deeply ingrained prejudices, who might fail to respond even to the knowledge that a Negro is being venerated at their altars? Obviously a real effort is called for to convince race-conscious Catholics that their attitude is un-Catholic and morally indefensible.

As American Catholics generally cooperate in the movement for Brother Martin's canonization, they must join also in educational campaigns to combat the spirit of racism both inside as well as outside their own ranks. A great deal of excel-

lent work is being done in this field through Catholic Interracial Councils in New York, Detroit, Los Angeles, and other cities; but many more centers are needed. These centers will require the services of volunteers who will carry on programs of Catholic interracialism through schools, colleges, church organizations. They will seek particularly to remove barriers to the admission of Negroes in Catholic schools and colleges. In addition, these centers will cooperate with other organizations in projects aimed to promote greater opportunities for Negroes in political, social, and economic life, and in this way show their practical devotion to the ideals of Brother Martin.

It is through such preparatory means that the canonization of Brother Martin will become a true red-letter day in the history of Catholic interracialism in America. Equally important, however, are efforts to ensure that when that day dawns a far greater number of Negroes than at present will have found their way into the Church which has paid its highest honor to one of their race. One of the sorriest admissions American Catholics must make is that only 330,000 of this country's 13,000,000 Negroes are Catholics.

At the beginning of 1946, the Negro apostolate embraced 342 churches, 263 parochial schools, 50 high schools, and 14 colleges and vocational schools. The number of

priests and nuns in Negro mission work was about 500 and 1,800, respectively. Such facilities and personnel would be entirely inadequate for any great influx of Negro Catholics, especially in heavily congested urban areas. What the Negro apostolate needs badly are more missionaries to penetrate areas where the Church is still struggling for a foothold; and more money to build churches and schools. It is disturbing to learn that in 71 counties in Mississippi there are no facilities at all for Catholic Negroes. An incident that reflects the apathy of many white Catholics toward the Negro apostolate occurred in 1942 when a white parish was able to buy \$10,000,000 worth of defense bonds while the pastor of a neighboring Negro parish had to beg for money to keep his school going.

One of the surest ways to convert apathy toward the Negro into genuine zeal for his temporal and spiritual welfare is by propagating devotion to Brother Martin. The chief center of information on Brother Martin in this country is the Blessed Martin Guild directed by Father Norbert Georges, O.P., at 141 East 65th Street, New York City. Catholics who wish to obtain literature on Brother Martin, to send in reports of favors or blessings gained through him, or to contribute to the promotion of his cause should write to Father Georges. They will find on

getting to know him that Brother Martin is as vivid and inspiring a personality today as he was 300 years ago when he taught men the beauty and meaning of Christian brotherhood. They will quickly realize that Brother Martin is only awaiting a concerted summons from the faithful, especially in America, to guide the whole world toward a goal of interracial justice and to help spread the knowledge of Christ among the spiritually-bereft of his own race, here and abroad.



Report on Missions

Each year 800,000 people are received into the Church through labors in the missions, says an announcement by the S. Congregation for the Propagation of the Faith.

Other statistics show that 22,000 priests, 9,000 brothers, 53,000 nuns, 76,000 teachers, 92,000 catechists and 33,000 other assistants are collaborating with the heads of the mission areas.

Despite the war the Sacred Congregation, through the establishment of new areas, has raised the number of ecclesiastical jurisdictions dependent upon it to 560.

Also in the mission areas there are 97,000 schools attended by more than 5,000,000 pupils; 1,000 hospitals with 75,000 bed-capacity, 3,000 dispensaries annually helping 30,000,000 people; 2,000 orphanages housing millions of children; hundreds of leprosaria and institutes for the aged; 76,000 churches and chapels; 400 seminaries for native clergy and social works in every field to meet the needs of the entire population of the world mission field.

Due to the war, some mission areas have been cut off from communications. In others, workers have suffered death, imprisonment and banishment, and there has been no hope of sending additional workers or financial aid.

But a period of reconstruction has begun. Men and material help are again reaching the ends of the earth, and what is still far more important, in the Catholic Missions themselves the Church becomes daily more rooted in the soil and even new Christians distinguish themselves by their Catholic and missionary activity.—*From RAYS OF LIGHT, Trichinopoly, South India, January, 1947.*

THE EDITORIAL MIND

Full-Time Christianity

IT IS possible to profess the truths of Christianity, yet not possess the Christian spirit. The Sons of Zebedee are a case in point. Indignant at the rude behavior of the inhabitants of Samaria they asked the Master to call down fire from heaven to destroy the Samaritans. Christ rebuked them and said: "You know not of what spirit you are."

Formalism inevitably results when exaggerated stress is placed on the letter of the law. It is the spirit that gives life. The real Christian is the man who not only believes the truths of faith but also tries to guide his whole life by the spirit of the faith. He appreciates the gift of faith. He does not rest smugly content in the certain knowledge that he possesses the true faith, for he is continually pricked by the further knowledge that, as it is a great grace to have the true religion, it is great misfortune to practice the right religion wrongly.

Faith, or religion, is a life. Creed, code and cult are not ends in themselves but means to an end. The end is a life lived by the spirit of the teaching of Christ. The name "Christian" should designate one who instinctively

judges, weighs, estimates and reacts to the issues of life in a manner that conforms to the teaching of Christ. His whole life is guided by the spirit of faith. His sympathies, decisions and acts must be colored by the light of the teaching of the Son of God. That is what St. Paul meant when he said, "Put ye on Christ." Wear Christ. Carry Him with you.

In no other way can we bring Christ to the world. We must put Him on and take Him with us wherever we go. So that it is Christ who swings the pick, Christ who pounds the typewriter, Christ who balances the ledger, Christ who talks and acts through us.

This is the only way Christ has of meeting the men and women who do not yet know Him. The world is right when it insists that the true religion must make itself shown in a man's business dealings as well as in his prayers. You may know all the answers in the catechism but the best test of a Christian life is found in a man's dealings with his associates and competitors in the marketplace. The just man lives *by* faith, not with faith.

Not satisfied with applying reason to his affairs he gets in the habit of weighing everything according to the

standard measures of the gospel. He has put on the Spirit of Christ.

To live a Christian life a man must be born again. Baptism is a rebirth. The infant who shares the life of his parents is given a share in the life of God. Baptism brings about a transformation, it is birth to a new life. The new life must be lived on its own level. The living of this new life imposes a whole new way of thinking, acting and judging. There can be no part-time Christian, it is a full-time job.—*THE CATHOLIC MIRROR, Springfield, Mass., Dec., 1946.*

Essential Weakness of Labor

THE essential weakness of labor unions, as of democracy, is that so few work at it. If only half the membership of a local attended their union meetings regularly, neither Communism nor Bossism could survive.

The Commies and the mugs who never resign agree in this: each of them, and both of them, fear and discourage full membership meetings.

The Westinghouse Electric planning committee held a confidential meeting recently in Mansfield, Ohio. The manager of the electric appliance division prefaced his discussion on the production outlook by the following observations: "The union (United Electrical Workers, CIO) at the factory has just held an election of officers. The union claims some 4,000

members, but only 599 voted in the election. The same president that held office last year was elected by a majority of 23 votes."

Be certain every Communist and party-liner in the outfit voted in that election. This small minority, enemies of labor and the nation, highly organized, can count upon union apathy to let them use the union movement as an instrument of its own enslavement.

This kind of unionism is bad and dangerous. It will be aided little by legislation or orations. Reform must begin within the union by the establishment of cells of Christian democracy. This is the hard way, the undramatic way, but it's the only way so far by which Communism has been liquidated in a union. It is the way by which it has been liquidated to date (partially) in the United Electrical Workers. Some day that story will be told, to the glory of a valiant few.—*THE LABOR LEADER, New York, N. Y., Feb. 14, 1947.*

Declaration of Rights

ONE of the outstanding documents of recent years is "A Declaration of Rights," prepared by a committee of a dozen distinguished philosophers and jurists, appointed by the National Catholic Welfare Conference, Washington. The declaration catalogues tersely, but quite clearly and forcefully, the inalienable

rights which a man must have to fulfill his obligations as a creature of God.

A copy of this most valuable and timely draft has been quite appropriately presented to the United Nations commission on human rights.

Like the Declaration of Independence, the NCWC document begins with God as the Creator of the human race, hence all rights and obligations stem from that fact, forming the substance of the natural moral law. It lists the rights of the human person, rights pertaining to the family, domestic rights of states and the rights of states in the international community.

Such a comprehensive resumé of rights is most timely, because we are faced today by a determined school of thought whose purpose is to eliminate entirely this view of human beings and their relationships in society. Recent industrial conventions have listened to a large number of speakers who have expressed alarm at radical efforts to subvert the American way of life, especially its industrial system. However, we have failed to note among them any who have gone to the bottom of the problem with their suggestions of getting something done to stem this movement. They ignore the fact that our whole system rests on the central, basic idea of God the Creator and man as His creature, with all rights based on that idea.

We recommend as "must" reading this "Declaration of Rights," published elsewhere in this issue. We might style it an extension or detail of the beginning of the "Declaration of Independence." On the other hand, we hope, maybe dreaming too much, that the United Nations commission might adopt it as a basis for all human relations throughout the world, and recognized by all nations. —CATHOLIC ACTION OF THE SOUTH, New Orleans, La., Feb. 13, 1947.

For the Annual Wage

GUARANTEED annual wages should be promoted by Federal legislation. That is the conclusion of a committee sponsored by the Office of War Mobilization and Reconversion, which has reported to President Truman.

The report is the fruit of a long study made under the auspices of a board representing management, labor and government. That board includes Eric Johnston, former president of the United States Chamber of Commerce; Philip Murray, CIO president, and Albert Goss, master of the National Grange. In charge of actual research into the subject was Murray Latimer, former chairman of the railroad retirement board. Among his assistants were Alvin H. Hansen, Harvard university economist and Prof. Paul A. Samuelson of Massachusetts Institute of Technol-

ogy. From the board's setup it is obvious that its report cannot be dismissed as one of "special pleaders with no standing in business and economics."

The report presents the annual wage as a means of "mitigating the direct effects of unemployment" which, it estimates, have cost the American people 300 billion dollars in 18 years. It asserts that guaranteed wage plans resulting from collective bargaining should supplement present jobless compensation benefits. The latter, it states, should be increased.

Laws can give the annual wage plan some attraction for industry by such inducements as making allowances for unemployment compensation. However, the main burden of making it work falls on industry.

Some 250 yearly wage plans now are in operation in this country—proof that the idea is workable. These are not confined to small concerns. The three best known are in effect at Procter & Gamble (soap), George A. Hormel (meat) and Nunn-Bush (shoes).

Principal benefit of the annual wage plan is continuous work and steady buying power, which in turn aids industry. It would be impracticable, or at least difficult, to apply the plan to some industries, particularly

those subject to seasonal demands for their output. But training of the public to spread its purchases would aid even such industries.

Erie Johnston told a congressional committee that most American wage-earners worked fewer than 200 days a year, "but they have to live 365 days."

The annual wage idea is in complete harmony with Catholic social teaching. Pope Pius XI declared that "fathers of families" should "receive a wage large enough to meet ordinary family needs adequately. But if this cannot always be done under existing circumstances, social justice demands that changes be introduced as soon as possible whereby such a wage will be assured to every adult workingman" ("Reconstructing the Social Order").

The Pope holds that the willing worker must be "assured" "a wage large enough to meet ordinary family needs adequately." That means meeting those needs throughout the year. Few workers, however, have earnings so high that part of a year's income will keep them and their families all year. Most workers therefore need a system that will provide them with a continuous weekly revenue—with buying power even when jobless through no fault of their own.—THE MICHIGAN CATHOLIC, *Detroit, Mich., Feb. 13, 1947.*

Martyrs of the Mohawk

REV. GERALD TREACY, S.J.

Sermon delivered in the Cathedral of the Immaculate Conception, Syracuse, N. Y., commemorating the tercentenary of the Jesuit Martyrs of North America, December 15, 1946.

THE Church in America this year is commemorating a noteworthy event, and no part of the Church is closer to that event than the Church in Central New York. For the American Martyrs whose tercentenary we are commemorating labored and suffered and died in this territory. Their presence seems to be felt here, their memories more vividly alive here, their story more familiar here than in other parts of our land.

And the city and diocese of Syracuse are indeed very near to these brave men, for one of their confrères, Simon Le Moyne, is inseparable from Syracuse. While he did not die as they died, he labored and lived and suffered as they did. He continued what they began. He was like them a Cavalier of Christ.

These men, too, were educators, for the whole missionary project is an educational project. Jogues, Goupil, LaLande, Le Moyne were our pioneer American educators.

It is to the credit of the people of Syracuse that a permanent record of the pioneer American educational project launched by the three brave men whom we honor today should

stand over their city. Due to the farsighted zeal of Bishop Foery, Le Moyne College will be the enduring complement to the heroic labors of the seventeenth-century Cavaliers of Christ. What they began will be continued, as long as stone endures and consecrated lives endure.

These three brave men, Isaac Jogues, Rene Goupil and John LaLande, whom the Church bids us honor today, had one fixed purpose, to bring the peace of Christ into a warring world. And to the accomplishment of this purpose they dedicated their lives. Nothing deflected them from that purpose. And the tragic part of their heroic story is that their noble self-sacrificing apostolate crashed in failure. A failure stained by blood and scorched in fire, sign-marked by hideous cruelty.

That is the human record. A bleeding head impaled on an Indian stockade proclaimed the failure from a hill in the Mohawk Valley. Two bodies hurled into a gently-flowing river, with no mark of their resting place but the ebbing and flowing tide. Another body, battered and hacked and blood-drained, dragged around an

Indian village to the accompaniment of howling savage war-cries, and then tossed into a stream, to become the prey of half-famished dogs, and finally lost in a ravine. If ever there was a record of human failure, here it is.

If we were commemorating a merely human record, we would be foolish, indeed. But you know we are doing no such thing. We are singling out a segment of a divine pattern. And only under eternal light's glow can it be understood, even partially. It is the divine pattern of Cavalry and it is marked by a Cross. And the Cross is the triumph of failure.

LAW OF SUFFERING

The Cross is the symbol of the law of suffering. The law of suffering as a human law is inevitable, inexorable and crushing. The law of suffering as part of a pattern not of this world is inevitable in its leading to triumph. It is the law taught by our Blessed Saviour Himself. And not only taught by Him but lived by Him. Everything found in His teaching and His life is meaningless if measured by human calculation. Everything found in the lives of His chosen followers, His blood-brothers, is the same. He and He alone gives the key: "Should not Christ have suffered, and so enter into His Glory?" It is the wheat-grain dying not only that it may live

but that many others may live. It is the tossing away of life gladly that it may come back again in all its completeness. For what are days and hours when weighed in the balance of eternal years?

If there is one thing that stands out in the picture of these three men as we watch it take shape from their early days in seventeenth century France till the last days along the Mohawk, it is fearlessness. As they were different in many ways, they were alike in that. And they were different in many ways. Jogues was the scholar type and the scholar type at its best, for he was the priest-scholar. The priest-scholar not only loves learning as all scholars, but he loves wisdom, which is the real crown of learning, much more. Jogues belonged to an Order that was educating Europe and would continue to do so for another century. As an educator he had the vision that we think of as modern and American, namely, that education is good for everybody, and especially good for those who need it most. So he made his choice and picked the wilderness for his classroom instead of the university hall, the children of the forest instead of the youth of Christian-cultured Europe.

Goupil was another type. His first love was the sanctuary and the Order to which Jogues belonged. But his health failed and he had to

give up his first love. He became a doctor of medicine. And he made his decision. If he could lead a well-spent life in the service of his fellow-Frenchmen in the old world, he could do better by consecrating his medical science to the needy savages of the American wilderness. He would consecrate more than his science, he would consecrate himself. So he became Father Jogues' associate. One of our first medical missionaries.

John LaLande was another type. It is not known whether he was learned or not. He was a missionary helper. The French called them *donnés*. For they gave themselves to the missions, asking for no recompense. They were men of strong physique and skillful with their hands. They knew the crafts of the wilderness. They could outmatch the Indian in all these crafts. They could assist, too, in teaching the truths of the Faith, especially to the Indian children who were always the hope of the missionary.

A priest, a doctor, a craftsman, here are the differences. In what were they alike? In fearlessness. In that they were one. The battle cry that each one utters is: "I am not afraid." When Jogues was offered his first mission, he was warned of its danger. His simple answer was: "I am not afraid." The time came when Jogues was to organize the mission to the Mohawks

in 1642. He met then for the first time, Goupil. He gave him a frightening picture of the future mission. "I am not afraid," said Goupil. The same thing was repeated a few years later when LaLande was his associate, and the same response came back as a battle-cry: "I am not afraid."

THE POWER OF FAITH

Fearlessness, what is it? It is surely not feeling afraid. But it is rising above fear, conquering fear, carrying to fulfillment a project in spite of fear. When Jogues received his last post as Peace Commissioner to the Mohawks, he told a friend: "My heart was filled with fear." That's fear felt and realized. Then he added: "Our Lord calmed it."

These men were fearless by no human power. They were fearless by the power of Faith. They were men of strong Faith. And that makes for vision. And truly they were men of vision. For they could see far. They could not only see things, but see through things to deeper realities. They could see that their toil and sacrifice, suffering and disappointment were endured not merely for the good of their Indian torturers but for the good of the Church that they loved and the glory of the God whom they served. And they were men of vision because as men of Faith their hearts reached beyond their day and hour. They

not only risked martyrdom, they wanted martyrdom, for they knew with the vision of Faith that martyrdom was the seed from which the Church of the future would spring. They were the wheat grains from which the Church of New York State, or America, would spring.

The law of death is the Church's law of life. Utterly incomprehensible without the vision of Faith. There is no timemark to the life of the Church as there is to the lives of peoples and nations. The Church is of eternity marching down the pathways of time. It is yesterday, today and always. We are today of the Church of Syracuse because they were in days of blood of the Church of the Mohawk and St. Lawrence.

We of Syracuse are one with them.

And we owe them much, for without them we would not be "members of God's Household, fellow citizens with the saints." This is our heritage and the priest, the doctor and the craftsman won it for us with their blood.

"Take up the torch of Faith that they kindled with their blood, and carry it into the wilderness of a faith-hungry world," is the call sounded by Christ's Vicar, Pius XII. "It is the hour of the missions and it is America's hour." And the missions are not only in fields afar. They are at our gates, in city and village, in office and shop, wherever there are faith-hungry souls. Are we ready or are we afraid?

We pray these men of fearless Faith and vision to keep us unafraid.



U. S. and World Chaos

We cannot think of ourselves as dealing with countless millions of the deserving or undeserving poor—though they exist and hunger gnaws at them, cold congeals their blood. We are dealing with a civilization which might collapse. We are menaced by chaos. For our own self-preservation, if for no nobler motive, we have to be generous and courageous. Our national budget might be reduced, our taxes cut, something paid on the national debt out of the savings we might make if we returned to isolationism and let "far-away countries of which we know little" shift for themselves. Only they would not be savings.

—NEW YORK TIMES, *March 2, 1947.*

What Is General Education?

BROTHER BENIGNUS, F.S.C.

A paper delivered at the annual convention of the Christian Brothers' Conference, held at St. Mary's Collège, Winona, Minnesota, August 5-7, 1946

WHAT should the finished product of general education be? That finished product, the educated man, is, in the long run, the heart of our society. This is the more true the more our society becomes really democratic. Government by the people will be as good or as bad as the people. And the people will be as good or as bad as their education.

In my far from extensive reading in the great mass of literature which has appeared on the subject of general education in the last few years I find one point upon which there is something approaching unanimity of opinion; namely, that the function of general education is to produce good citizens for a good society. This general agreement is, however, largely verbal. Behind each treatise on education there is a philosophy of human life; and in each different philosophy the term "good" carries a different meaning. Consequently, neither "good citizen" nor "good society" means the same thing when written by, say, a proponent of naturalistic philosophy and a proponent of Christian philosophy. To discuss the philosophical foundations of the various conceptions of general education would be impossible in a paper

of the present length. Yet there is one clash of points of view which has appeared repeatedly in discussions of general education and which cannot be passed over in silence. I refer to the clash between traditionalism and progressivism.

Progress, which is more than mere change and which, indeed, is incompatible with mere change, has tradition as its ground. Tradition functions by preserving established permanent values; progress functions by utilizing these values in new situations and by creating new values. The danger which progressives see in traditionalism is the failure to recognize and adjust to new situations; and the danger which traditionalists see in progressivism is the failure to hold fast to established values in adjusting to changing conditions. Both dangers are very real; but succumbing to either is not inevitable. That there should be a cleavage and an opposition between traditionalists and progressives is unfortunate and unnecessary. As long as our society exemplifies and supports any real goods or values, we must be traditionalists; and as long as our society is imperfect and changing, we must be progressives.

By "our society" I mean what is commonly referred to as western civilization—the civilization, chiefly, of Europe and America. It is the outcome of a variety of contributing factors, some of them good and some bad. The greatest of the good factors is Christianity. Yet Christianity alone would not have given our civilization the peculiar characters which it has and by which we contrast it with other civilizations and cultures. Its intellectual, artistic and political tempers derive largely from the intellectual, artistic and legal heritage of ancient Greece and Rome. The bad factors which have gone into it do not appear to be peculiar to it, but rather to be common to the human race. In many respects their results have been gradually minimized by the agency of the good factors; in some respects they have been aggravated by the good factors. Thus the ideal of freedom and of human right has, over the ages, done away with slavery and moved towards doing away with other types of oppression. On the other hand, the materialism latent in every society has been aggravated in ours by our own genius in building machines, and this same genius has made us capable of a very high competency in oppression even while we are trying to eradicate oppression altogether. In a similar manner, our ideal of the common good, while leading us to heights of wise and just political organization, has also led us to forms of Statism which deny pri-

vate goods in the name of the communal good; while on the other hand, our belief in the ultimate dignity and worth of the human person, while contributing mightily to the expansion of freedom and justice in the world, has also produced a philosophy of individualism which, unchecked, would eat away the very roots of society.

General education, therefore, must have as its end the equipping of our students to contribute to the preservation and the further improvement of our society. In order to be so equipped these students must be given an understanding of the basic values and achievements of our society, of its outstanding imperfections and failings, and of the major forces in the world today which threaten to destroy this society. What studies in school will equip our students in these ways? That is the meaning of the question. What is general education?

RELIGION MOST IMPORTANT

It is very clear to us, if not to all other American educators, that the first and most important element in general education is religion. Permanent, unchanging principles concerning the good acquire their validity from the absolute character of the universe in which we live. Every one of us, when he reaches the dawn of reflection, discovers himself and discovers the world; he finds that he is a being, a self, set down, willynilly, in a universe, and that the whole problem

of life consists in getting along with this universe. He cannot make even a beginning of getting along unless he has some understanding of what he himself is, what the universe is, and what he is doing there. What are we, and what is this world in which we live? The conception of general education must be based first of all upon a conception of the nature of the universe.

What the universe is, absolutely speaking, we learn primarily from the Christian religion. The fundamental truth about the universe is that it is essentially a supernatural, not merely a natural, universe. It is God's universe, in which God has placed man in order for man, by God's grace, to attain an eternal sharing of God's life by beginning to share in it now. This truth about the universe and man is primary, not only in the sense that it is the most important thing to know and understand, but in the sense that none of the other truths about the universe can be understood unless they are seen in the light of this one. Consequently, the first essential of general education is knowledge of the teachings of the Catholic Church, the understanding of our religion.

The treatment given to religion in the recent writings upon general education makes somewhat depressing reading for Catholics. Although in some of these writings expression is given to the need of making a place for religion in education, the primary

question, namely the question of truth in religion, is not squarely faced. The great force for good which religion can be in society is ardently desired, but the discussion of what can be done about it seems always to be brought to nought by the dilemma of the modern mind; modern man cannot prescribe religion because he cannot prescribe any particular religion. Some States are moving towards partial solutions of the problem by means of "release time" programs or something similar.

The problem does not exist for Catholic schools, but it does exist for Catholics. Even if all Catholics attended Catholic schools, the problem of the religious education of the majority of American citizens would remain a problem for our whole society, including Catholics. Lack of religious education has been producing an ever-increasingly secular tone in our society. We have to do something to change this tone, or else we have to recognize that an essential part of general education for Catholics must consist in becoming equipped to live in and work for the welfare of a society in which we are spiritual aliens.

To the knowledge of the absolute nature of the universe given us by religion we must add further knowledge given by philosophy and science. For several generations now there have been "conflicts" between revealed religion and philosophy, revealed religion and science and even philosophy and science. Christian philosophers, or at

any rate, Thomistic philosophers, believe that these conflicts are unnecessary and unreal, arising not from religion, philosophy and science in themselves but from erroneous conceptions of them in men's minds. Yet these conflicts have done great harm to society and to men's souls. Surely, then, one major task of general education is to give understanding of the respective functions of and the mutual relations among religion, philosophy and science.

SCIENCE AND RELIGION

Perhaps it may seem fanciful to hold that this most difficult of problems is one for general education to deal with, but the widespread popularization of the accomplishments of science today brings right to the average man the problem of the relations of science and religion; and often creates conflicts of mind which are most often left unresolved or are resolved to the detriment of religion. The simple answers which a student gets from his religion teacher, showing him that religion and science cannot be in real conflict, may serve for a short time and for a youthful mind, but no satisfactory answer can be given except one based upon an understanding of the nature of scientific knowledge as well as upon the nature of faith in Divine Revelation.

Specifically, this problem of our several kinds of knowledge and of their mutual relations is a philosophical problem. The supreme part of philos-

ophy, namely metaphysics or "wisdom," has as one of its tasks the ordering or organization of all knowledge. Without order, education, if it is education at all, certainly is not general; it is merely a heap of particulars. One of the greatest and most pressing tasks which western civilization faces today is the organization of its virtually infinite multiplicity of knowledges into one wisdom; by the same token this is a primary function of general education.

It is one of the glories of St. Thomas Aquinas that he accomplished a synthesis or ordering of human knowledge. The claim that a synthesis of human knowledge made in the Thirteenth Century can have any relevance today seems, on first hearing, absurd. Yet few who have seriously studied the Thomistic synthesis and who are aware of the vital intellectual needs of the world of today, have continued to think the claim absurd. This much, at any rate, is self-evident: no education is general if it is not ordered according to some definite scheme of reference. I suggest that the wisdom of St. Thomas, approved and prescribed by Papal authority, be made our frame of reference.

The implications of this suggestion are rather frightening. The curricula of our whole system of schools on all levels of education would have to be re-examined in order to determine whether we really have a plan of education at all, and if we have, whether

the frame of reference around which it is constructed is Thomistic. We might have to make some considerable changes. At least we would have to begin teaching each subject in the curriculum as a contributing part to a total wisdom. We would not, of course, have to teach our grade and high school students Thomistic philosophy, but we would have to know and understand it ourselves. General education *must* mean education which aims at producing wise men; and "if the blind lead the blind, they both fall into the pit."

LACK OF INFLUENCE

That my suggestion as to the actualization of a real system of general education in our schools may involve a re-examination and a reconstruction of our whole school program, as well as of our own preparatory education, may make those suggestions appear over-ambitious and, indeed, impractical. But it seems to me that we should expect that only something very drastic could meet present conditions and needs. Two facts, which I shall mention without expanding upon, make me believe this. One is the failure of Catholic education, for many generations now, to have any adequate influence on American and European educational trends and philosophies. Something drastic may be wrong with us. The second is the failure of any education to save our society from the probability of collapse. Something drastic

is certainly wrong here. Only a drastic remedy would seem worth considering.

In the recent writings on general education there has been, I think it safe to say, some tendency on the part of traditionalists to understress the part which the study of science should play. There has been a contrary tendency on the part of progressives to overstress both science itself and scientific method. Both believe that education must have as its end the good citizen in the good society. Science has played far too large a part in making modern society what it is to be understressed in education. But history has clearly demonstrated that the role of science for good or evil in society is determined by factors which are religious and philosophic rather than scientific, and consequently education cannot place very great hope in science alone. Progressives must be reminded that science cannot determine ends in and for society; and traditionalists must be reminded that science is increasingly important in respect to the means by which social ends are attained. Men who do not understand the significant role of science in modern life can neither understand modern society nor play a great part in shaping its future.

When I speak of the importance of the study of science for general education, I mean something more than mere mastery of the basic laws and the laboratory procedures of the physical

and biological sciences. This, indeed, may not even be a necessary part of general education. What is essential is that the student understand the nature of scientific inquiry and of scientific knowledge, and that he understand the part—for both good and evil—which the great progress of science in modern times has played in making our civilization what it is today. The temper of mind which forms the intellectual milieu of our world today, and which is so opposed in some ways to the Catholic view of the universe, is to a large degree a product of the progress of modern science. The success of science has given rise to the widespread belief that scientific knowledge is the only kind of knowledge there is, and that knowledge is impossible outside the fields which science can deal with—if, indeed, there is anything outside these fields. This “scientistic fallacy” is one of the major characteristics of modern thought and one of the primary threats to our traditional values. Whoever would effectively combat it must first thoroughly understand it.

In the last paragraph I have drifted a bit away from the immediate point I was discussing: namely, that the very first basis of general education is an understanding of the nature of the universe and of man's situation and function in it. I have drifted towards my next point: the second essential element of general education is an understanding of the actual society in which

we live today. To understand that society we have to be acquainted with the history of its formation, we have to know the ideals and values upon which it is based, we have to have a deep appreciation of its great achievements and also of its failures, its unsolved problems and its unresolved conflicts, and we have to understand, especially, the nature of the forces which threaten it today.

It is clear enough, I think, that we cannot understand these things except through a knowledge of the social sciences—history, politics, sociology—and a knowledge of the events which are shaping our world from day to day. It is in relation to these daily events that general education takes on its full significance, for general education means precisely that education which fits a man to play a part in shaping the events which will shape the world. Society will have profited little if education produces only wise scholars who, when western civilization has been reduced to a shambles, will sit in the wreckage explaining clearly how and why it happened. General education does not mean education for scholarships, but education for citizenship. May I dare to suggest that we, who are generally good traditionalists, are, perhaps, not sufficiently good progressives when it comes to giving our students a grasp on the actual scene in which they live today?

If a new world is a-making, we must equip our charges to do their share of

the making; otherwise the new world may be little to our liking. We must, therefore, recognize as a vital part of general education the task of awakening in our students a very live interest in and a deep thirst for an understanding of the great issues involved in the news of the day. A good citizen in a democracy is one who contributes, to the full extent of his responsibility, to the formation of enlightened and just public opinion on all major issues. He certainly cannot so contribute if he lacks either interest in or understanding of these issues. The urgency of the present point cannot be exaggerated; sometimes it seems that the enemies of Christian civilization are winning the battle by a forfeit.

Before I proceed allow me to summarize the proposals which I have made thus far. General education has as its function to produce the good citizen for the good society. The first equipment of this good citizen must consist in three understandings: (1) understanding of the nature of the universe itself; (2) understanding of our society, that is to say, of Christian Western Civilization; (3) understanding of the actual condition and needs of that society today. For the first understanding, religious education is the prime necessity, with philosophy and science also contributing. For the second understanding, a knowledge of the history of our Western World in its religious, political, social, economic and cultural aspects is of prime neces-

sity, and a personal acquaintance with its philosophical, literary, scientific and artistic heritage almost, perhaps quite, as essential. For the third a constant interest in and thirst for insight into the passing events of the political and social world is the essential. To all these knowledges and understandings must be added the corresponding motivations, for society needs agents not spectators. All this sounds like a large order, but it is not all.

EXPRESSION AND ORGANIZATION

Hell is paved with good intentions, which is another way of saying that in practical affairs understanding without technique is futile, or, in theological terms, that wisdom is not truly virtue except when implemented by prudence. If we are to educate men who will be equipped to contribute to the welfare of our social order, we must educate them, not merely to understand, but to express effectively what they understand. We must equip them not only to know the true goods, but to make effective use of the means of accomplishing these goods. The two great skills which, it seems to me, are vitally important today for influencing society are the skills of expression and organization.

The moral and intellectual tone of a society is not only reflected in its literature and its arts, but is very largely determined by them; life and art reciprocally mould each other. We Catholics are a sixth of America's population,

but America's literature and art are not nearly a sixth Catholic, and we do not, consequently, wield an influence on the general tone of American life proportionate to our numbers. In the field of the novel, for example, we seem to be doing less than our share. The popular success of some very good Catholic novels proves that we cannot attribute the general lack of success of Catholic novels to the reading public. This public recognizes the good ones—witness, "The Song of Bernadette," "The World, the Flesh and Father Smith," "Brideshead Revisited" of recent years, "Kristin Lavransdatter" and "Death Comes for the Archbishop" of a few decades back. That two of these were written by non-Catholics, that two are translations and that the three Catholic authors are converts educated under secular auspices is significant. Catholic education can claim very little credit for any high-grade Catholic literary work in English in recent years.

The study of language and literature has a twofold value in education. The great literature of our western culture is a necessary part of general education on the score of the contribution which it makes to the understanding of our civilization and society. But I wish now to emphasize its other value; namely, the mastery of language itself and its effective use. Perhaps we can save ourselves in our society without this mastery, but we cannot save our society. We must have some-

thing to say and we must be able to say it in ways which will guarantee its being listened to. We, the teachers, then, must teach expression and technique as well as mechanics and content. I do not mean only the English teachers. Everything worth studying should arouse in the student a need to say something worth expressing; and a part of each different subject studied should be education in expressing what is relevant in that subject to the needs of society. Education in expression cannot be left to the composition class alone; if it is, our Catholic graduates will go on being far less articulate than their non-Catholic counterparts.

MEDIA OF COMMUNICATION

Here I shall merely list some items. Magazines of various cultural levels and various aims, the newspapers, the motion picture, the radio, the novel, the theater—all are media of communication of very great importance in our society. Dominated by men who do not hold to the ideals which are basic in our society, these media can be used towards the breakdown or the radical alteration of that society. Catholics, by a large margin, exert less influence in all these fields than they ought. It would seem that an educational system which does not prepare its subjects to take their rightful share in the use of these means of communication so important to society must be guilty of grave fault.

In our own, or in any society eco-

economic and political aspects of life are of primary importance. Today whatever is done in these two vast fields is done through organized effort. Politics in American life has always been an eminently practical affair, and at least one of the major departments of economic life, namely, labor-industrial relations, has now become quite as practical as politics—indeed, we might say, it has become quite as political as politics. There are right and wrong in the political and economic spheres, and too many victories for wrong can destroy what is best and basic in our society. But victories for right and victories for wrong are won in the same way—through practical organization and action. We teach civics and we teach the moral principles relevant to politics and economics, but do we teach our students how politics actually works in an American city or State or in the nation? And do we teach them how a labor union runs internally, and how disputes between labor and management arise and are actually handled?

If they fail to learn these things, whatever good influence the principles which we have taught them might have had, they will actually have little or none. To take one vital problem—the most vital by far: can we make any real contribution towards averting a third world war, and the consequent destruction of our civilization, by teaching the essential principles upon which peace must be founded, while

we are not teaching the practical means by which world states are got to adopt principles as guides to policy? Suppose that we all were to agree that the sole concrete instrument for lasting peace today is the organization of the United Nations, and that even this instrument must fail unless it makes the moral principles of justice the ultimate motivation of its actions. Suppose, I say, that we agree on this, and therefore teach our pupils the structure and working of the United Nations, and, further, point out to them whatever defects of structure or whatever errors of action we discover in the U.N. Must we not still do more? Must we not also teach them how public opinion is actually influenced in our modern world, and how public opinion, in its turn, is brought to bear upon the statesmen charged with making the fateful decisions in the councils of the U.N.? General education, I repeat, is for agents, not for spectators; we must, therefore, equip our students for action as well as for understanding.

My paper has been general and even diffuse. Perhaps that is not so much a fault as a reflection of the actual state of affairs. Can anyone be very precise as to what he means by general education unless he has first become very precise as to his basic frame of reference? I have suggested the synthesis of St. Thomas as a basic frame of reference. Only when we have fitted the vast diversities of modern knowledge into an order in which every item of

knowledge holds its proper place and reveals its true significance and relationships—only when we shall have seen theology, philosophy, social science and natural science in the one grand unity which is Wisdom—only

then can we define general education with any degree of precision. And only when we teach whatever we teach as being a part of one all-embracing wisdom, shall we be giving general education.



The Mother

A mother has great power over her children, for she has to train them physically, mentally, and morally. She teaches them good habits and corrects bad ones.

But above all the mother teaches them about Almighty God, teaches them to pronounce the Holy Name and to love God, and the first prayer they learn is taught them by their mother. She socializes the young human being, teaching lessons in honesty, courage, generosity; developing self-control, responsibility and all those other virtues without which society can not exist.

The mother is the great home-maker. Men build houses, but women make homes. It will depend on the mother whether there is love, warmth, friendliness, cleanliness in the home. It will also depend on the mother whether there is good food and good cooking.

But above all it will depend on the mother whether God reigns in her home.—*Bernard Cardinal Griffin, Archbishop of Westminster.*



Economics and Peace

We ourselves cannot avoid war by isolation or by living alone on an economic plateau high above the rest of the world. Neither can war be avoided by isolating other nations and permitting them to live on levels so low that there is no incentive to peace. War, we have seen, is the death of free economies; and the only way to maintain and spread this freedom is to pay the heavy price required of us to create the conditions of order and tranquility.—*Anne O'Hare McCormick in the NEW YORK TIMES, February 10, 1947.*

Dispeller of Darkness

L. E. GOEDEN

*Reprinted from COLUMBIA**

CANDLELIGHT sheds its yellow glow over all the ritual of the Catholic Church. From the time the baby is brought to church to be baptized until that final hour when a dying hand holds the lighted taper, the candle signifies man's worship and belief in God.

The candle is itself a symbol of Christ. Wax used in Church candles represents the flesh of Christ born of a Virgin mother. For this reason beeswax is in most cases required, stemming from an old idea that it was produced only by virgin bees. The wick is said to represent the soul of Christ, while the flame exemplifies His divinity, which absorbs and dominates both flesh and soul.

The Church even has a special feast day—Candlemas—which she celebrates February second. On this day candles are blessed and then carried in procession and held by the faithful in their hands during certain parts of the Mass, as at the Gospel and from the Elevation to Communion. This is also the feast of the Purification of our Blessed Lady, commemorating Mary's presenting herself at the Temple forty days after the Savior's birth to submit to the rite of her legal purification in accord-

ance with the Mosaic law as laid down in Leviticus XII.

This ceremony of blessing the candles probably goes back to pagan times, when Romans on or about that day would carry lights in procession in honor of one of their deities. Instead of trying to blot out this festival, the Church adopted the idea and changed it to a Christian feast day.

Prayers used in the blessing of candles are beautiful expressions of their symbolism in the Church. God, the Creator, Who by the labor of the bees has produced the wax, and Who on this day fulfilled His promise to Simeon, is asked to bless and sanctify the candles that they may be beneficial to His people, for the health of their bodies and souls. The prayer continues by requesting that the faithful, inflamed with His love, may deserve to be presented in the Temple of His eternal glory, as Christ was in the temple of Sion.

In centuries past, this blessing of candles was performed by the Holy Father himself. Some of the candles were then distributed to the congregation and others sent to persons of note. As can readily be imagined, recipients of this Papal gift were pleased and highly honored.

* New Haven 7, Conn., January, 1947

Now all Catholics are able to have blessed candles in their homes, for after the blessing on Candlemas day, the faithful may carry candles home for use in times of sickness or danger. When a priest is called to administer Holy Communion to the sick or Holy Viaticum to the dying, the person who admits him to the house carries a lighted blessed candle and then places it on a prepared table in the sickroom.

Likewise, it is a pious custom of many to burn a blessed candle during heavy thunderstorms or in times of other danger as a sign of faith, a call to God for protection.

SIGNIFIES LIGHT

All Catholics are also familiar with the blessing of throats on St. Blase day, February 3. On this feast, two candles, blessed by a prayer, are held by a priest in a crossed position over the heads of the people or are touched on the throat. In some places oil is consecrated in which the wick of a small candle is placed and the throats of those present are then touched with the wick. The blessing given at this time is as follows: "Through the intercession of St. Blase, Bishop and Martyr, may God deliver thee from all diseases of the throat, and from every other evil. In the name of the Father, and of the Son, and of the Holy Ghost. Amen"

The candle has always signified for man light, that dispeller of darkness and evil. Earliest of candles was

probably a pith of rushes soaked in household grease. Primitive man learned in following centuries that fats and oils burned brighter and longer than other substances. So flame flickered from crude wicks on the edge of oil-filled clam shells. The later elaborate lamps of Greece and Rome were evolved from these early shells.

Meanwhile, man improved on candles, too. He took cotton and flax threads and dipped them repeatedly into tallow heated to a temperature slightly above its melting point. By alternate dipping and cooling, the desired thickness of candles was obtained. This manufacture of "tallow-dips" was a regular household task. In fact, it went over into big business; for in the thirteenth century in Paris there existed a guild of traveling candlemakers who went from house to house making candles for the inhabitants.

Beeswax, which is required in all Church candles used on or immediately around the altar, was employed in candle manufacture from earliest times. It is even mentioned by Roman writers. The crude beeswax comes to the candle factories from all over the world, and varies in color from light yellow to dark brown, depending on its quality and origin. It still possesses—in this crude form—the fragrant scent of honey—buckwheat, clover and others. Its taste is pleasant, too.

Best grades of beeswax are obtained in the United States and republics to the south of us. In Mexico most candles for any purpose are made entirely of pure beeswax, for it is abundant there. The best beeswax for bleaching comes from Cuba, South America and Mexico. Other sources, besides the United States, are Africa and Portugal.

The process of purifying this beeswax for altar use is most interesting. Wax of the best quality is selected, placed in large vats and boiled. Heavy impurities settle to the bottom of the vat, leaving the clear wax. This is drawn off and taken to the bleaching house. This building resembles nothing so much as a large greenhouse with its steel-framed structure fitted with glass panes and with a constant, moist atmosphere. Here the wax is bleached in the sunlight to the pure white we see in the Church candles. It is in this pure white state that it is originally secreted by the bees that construct the honeycombs. It is said, incidentally, that in the manufacture of one pound of this wax bees fly a distance equal to two flights around the world.

The two obligatory candles used at all Masses and the Paschal candle burned during the Easter season must be made of beeswax in "*maxima parte*." Commentators have interpreted this to mean not less than 75 per cent, though the exact amount is set by the bishop of each diocese. For

candles used in other Church services, such as Benediction, it is stipulated that candles ought to be of beeswax "in greater part" or "in considerable part." Ordinarily, these candles are to be the bleached white variety, and may at times be gilded and painted (as the Paschal candle). But in Masses for the dead and in Holy Week, the yellow or unbleached wax candle is used. While it is suggested that candles for liturgical purposes be blessed, this blessing is not obligatory.

Candles are not only prescribed for most ceremonies, but often the number and type are decreed. For instance, the two obligatory candles for Low Mass have already been noted. For the *Missa Cantata* four are required, while at the High Mass six light the altar. It may be that this use of six candles comes from the early custom of having seven acolytes with lighted candles precede the Pope and place them on the altar. Today the seventh is lighted only when the bishop of the diocese pontificates.

Six candles are also used for Vespers and Lauds when the office is sung, or on great feast days. On lesser occasions this number drops to two or four. Rubrics say that two acolytes with lighted candles are to walk at the head of a procession to the sanctuary. Two lighted candles are also carried to do honor to the chanting of the Gospel at High Mass as well as at the singing of the little chapter and collects at Vespers.

In the administering of all sacraments except Penance, which is privately conferred, candles are required to be lighted. As was mentioned earlier, a burning candle is held by the catechumen, or the godfather representing the child, at baptism. During the offertory of an ordination Mass an offering of candles is made by those just ordained. A lighted candle burns when the sacrament of Extreme Unction is given. Even in conferring the minor order of acolyte the candidate has delivered to him "a candlestick with a candle," a usage dating back to the seventh century. In this early time, though, lighted candles were placed on the pavement, not on the altar. This latter custom of candles on the altar dates back to the twelfth century or later.

THE SANCTUARY LAMP

Everyone has been comforted by the silent Sanctuary lamp, whose flickering light tells the worshipper that Christ awaits him in the tabernacle. This lamp is supposed to be fed by beeswax or olive oil or a mixture of both. However, the Ordinary may select another oil—preferably vegetable—if the first two are difficult to obtain.

And how often Catholics stop before the shrine of the Virgin or the Sacred Heart or some favorite saint to light a votive light as a sign of faith and trust and petition! This

practice stems from medieval days. At that time the faithful had a practice of offering a number of candles totaling the height of the person for whom the favor was asked. This custom was known as "measuring to" a saint.

The blaze of candles at Benediction is also familiar to all Catholics. Here, twelve candles are prescribed for public exposition, although this number may be reduced to six in poor churches or for private exposition.

When the Church excommunicates a member, a lighted candle must be present, and must be there, too, when penitents who have been excommunicated are reconciled to the Church. Candles are also lighted at church dedications and in blessing cemeteries. And then there is the little candle-holder called the "*bugia*"—the bishop's own—which is held with a lighted candle beside him by a chaplain when he takes part in an ecclesiastical function in the sanctuary.

But the most impressive of all is the Easter, or Paschal, candle. This in particular represents Christ in His suffering humanity and glorious divinity. It represents Christ, "the true light." It is, therefore, of exceptional size and beautifully decorated. Solemn blessing and subsequent use in the sacred rites on Holy Saturday, and during Eastertime and on the Vigil of Pentecost, emphasize its importance.

This blessing of the Paschal candle, which follows the blessing of the new fire on Holy Saturday, is one of the most impressive and beautiful ceremonies in the Ritual. In part, the blessing consists of a chant of ancient Christian origin, known as the Exultet: "Let the angelic host of heaven now rejoice; let the divine mysteries rejoice. . . . Let the earth also rejoice illumined with such splendor; and let it see that the darkness which overspread the whole world is chased away by the splendor of our Eternal King. . . . Wherefore, beloved brethren, you who are present in the admirable brightness of this holy light, I beseech you to invoke with me the mercy of Almighty God." This chant is sung by the Deacon in a white vestment, and indicates through its joyous tone the prelude to the glorious Mass of the Resurrection.

Graphically, the relation of the Paschal candle to the sacred humanity of Christ in His Passion is shown by the insertion of five blessed grains of incense in the front of the candle, in the form of a cross. These grains represent the five wounds of Our Lord.

This Easter candle is lighted from the triple candle which, in its turn, was lighted from the new fire, all referring to the fact that all grace came to us through Christ, the Light of the World. For this reason, the Paschal candle is dipped thrice into

the baptismal font during the blessing of the baptismal water. In ancient times it was the custom to baptize the catechumens on Holy Saturday, who thus received the spiritual gift of light.

The Paschal candle remains on the Gospel side of the sanctuary from Holy Saturday to Ascension Thursday, when it is removed after Mass and not used again until the blessing of the baptismal font on the Vigil of Pentecost. During the period it remains in the sanctuary, it is lighted at Solemn Mass and Vespers on Easter Sunday, Monday, Tuesday, and Saturday and on Sundays until Ascension. It may also be lighted on other greater feast days, as the Finding of the Holy Cross. If the parochial Mass on Sunday should be Low, it is permitted to light it then, too.

MANUFACTURING CANDLES

Most beeswax candles used in Church services are made by the hand-dipped process, for this substance does not lend itself to cheaper method. In this process, a number of wicks are attached to a board and dipped repeatedly into a tank of molten wax until a succession of wax layers is formed thereon. In cooling, the candles increase in diameter to a greater extent at the base. When the desired thickness has been obtained, the candle is taken to the melt-off operation, where the large

end is cut off and a self-fitting end put on.

The two other methods used in candle-making are the molding and the drawing, or wheel, method. In the former, melted candle ingredients (which may include in commercial candles such products as stearic acid and paraffin) are poured into a molding machine which can turn out anywhere from 96 to 720 candles in one operation.

In the drawing, or wheel, method, two wheels are used. Wicking is wound on one and then drawn through a shallow pan of molten wax through a die, rewinding on the opposite wheel. By drawing the wick back and forth between the

wheels and so through the wax, candles of desired thickness are obtained. The tiny candles used on birthday cakes are customarily made by this method.

It is the beeswax candles, however, which require the most exacting and most personal attention of the maker. Many of the craftsmen in this department have been making church candles for over 50 years. And perhaps this is as it should be. For these altar candles glowing gold before the earthly throne of God Himself symbolize for mankind Christ, the Light of the World, illuminating our spiritual life and giving us strength and courage against darkness and the powers of evil.



Social Security for Teachers

Under the clear social teachings of the Popes, there is every reason to expect that Catholic colleges would be in the forefront in making social security provisions for the lay members of their staffs. The fact of the matter is that Catholic colleges have lagged behind other colleges in this matter. Failure to take enlightened action in this regard can be attributed to a number of factors, among which may be enumerated lack of thought and sympathetic understanding of the problems and worries of the lay personnel of the college; lack of knowledge of the social security problem as a whole, coupled with failure to think through its implications; a vague feeling of financial inability which has never been followed through with any thorough-going study or investigation.—*V. Rev. Edward V. Stanford, O.S.A., in The National Catholic Educational Association BULLETIN for November, 1946.*

An Anomalous Diocese

DONALD ATTWATER

*Reprinted from the Press Bulletin of the Central Verein**

THOSE who have read of the death of Msgr. Simrak, Bishop of Krizevci, of the Slav-Byzantine rite, his end hastened by brutal treatment in a Yugoslav jail, may well have been puzzled by the phenomenon of a Catholic Byzantine Bishop whose See is in Croatia and whose flock is referred to as Croat, seeing that the Croats indubitably belong to the Western Church. The fact is that the small body of Catholic Yugoslavs of the Byzantine rite (about 55,000 in 1939) is made up of a nucleus of Croatized Serbs, to which other elements have been added.

When Matthias Corvinus, King of Hungary, drove the Turks out of part of Bosnia in 1464, he established on the border military colonies of refugee Serbs of the Eastern Orthodox Church. In 1611 they came into unambiguous communion with the Holy See, their Bishop, Simeon Vretanjic, being recognized as a "ritual vicar" of the then bishopric of Zagreb. Simeon's profession of faith was received by St. Robert Bellarmine; he lived at the monastery of Marca, which was a center for Serbian reunion, of which there was some talk at that time, several individual bishops, who had fled from the Turks into Hungary, being reconciled.

In 1739 Marca was burned down by brigands, and when these Byzantines were in 1777 given a diocesan bishop, his see was fixed at Krizevci (Körös, Kreutz, Crisium) in Croatia, not far from Zagreb. He was at first a suffragan of the Primate of Hungary, but since 1920 of the Archbishop of Zagreb.

During the eighteenth century there was a migration of Rusins (not to be confounded with Russians) from the Podkarpatska Rus to the Backa and elsewhere, and another of Galician Ukrainians to Bosnia and Slavonia at the end of the nineteenth, and there are Rumanian and Macedonian Bulgar elements also in this heterogeneous collection, held together by the Catholic faith and their common Eastern rite. In 1939 they were found in five more or less ethnic groups in various parts of Yugoslavia, the jurisdiction of the Bishop of Krizevci covering members of this rite throughout the country. Only the original Serbs are com-

* 3835 Westminster Pl., St. Louis 8, Mo., Nov. 14, 1946

pletely Croatized; the remainder conserve at least their language of origin.

Apart from the now notorious attitude of the Tito regime to Christianity, it is not fanciful to see in the treatment accorded to Bishop Simrak and members of his clergy a reflection of the Soviet Russian policy towards Eastern-rite Catholics in Galicia and Podkarpatska Rus.



UNESCO

I find myself wishing that a home for UNESCO could be built on the ruins of Monte Cassino, so that we might symbolize our determination to build something firm and new not on the moon but on the site of the age-old struggle of man for the liberation and buttressing of his mind. You can't come away from the desolation of Europe without feeling in the marrow of your bones that this is in all truth the struggle which must be won now, quickly, with all we are and have. The American college has its role to play in that battle. It seems to me that UNESCO is its best ally.—*George N. Shuster at the 33rd annual meeting of the Association of American Colleges, Boston, January 14, 1947.*



Wage Rates

The several States should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. In the beginning the minimum wages for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well.—*From the BISHOPS' PROGRAM ON SOCIAL RECONSTRUCTION, 1919.*

Juvenile Delinquency

Reprinted from TODAY*

PEOPLE IN AMERICA love to talk about juvenile delinquency. On street cars, on buses, on trains, on platforms, on the air waves, on the screen, all that is required is one mention of "youth" and immediately someone will bring up the question of juvenile delinquency.

Some magazine and newspaper feature articles on juvenile delinquency leave the reader with a bitter taste in his mouth. We have seen publications on the lowest level of publishing ethics screaming luridly about the "problem of youth." With vivid illustrations and screaming purple phrases they have dwelt on the subject, not unaware, of course, that their sensation loving readers are increasing circulation by leaps and by bounds and that their income is soaring as they capitalize on what they call the nation's number one problem.

Such campaigns are as suspect as the recent drive by the Hearst papers on indecent books. Drives against salacious literature may be useful, but when they are run by publications whose sense of moral values is abysmally low, the campaign is bound to be received with some coolness. It was typical of the Hearst press, which specializes in the lurid, that when the

cause of the anti-salacious literature campaign lost public interest, many of its newspapers printed one of the most indecent novels in recent publishing history.

Similarly suspect are many of the shocking articles and features on the subject of juvenile delinquency. When such campaigns come from magazines which show little sense of public responsibility in what they print, one is certainly justified in thinking that they are at least as interested in their sales as they are in helping to correct a national problem.

COMMON ERROR

What seems to be a common error in the discussion of juvenile delinquency is the consideration of it as an isolated problem, cut off from other problems and peculiar to itself. It cannot reasonably be so considered. If juvenile delinquency is a problem of youth, by its very terms, it is also the problem of youth in relation to modern society. Hence it is a problem of society which no amount of word juggling can push off onto youth as its exclusive problem alone.

Much has been made of juvenile delinquency. If one follows public opinion on the subject, there is nothing facing youth of comparable grav-

* 638 Deming Place, Chicago 14, Ill., Mid-November, 1946

ity, there is no problem facing the nation equally serious. But this problem of juvenile delinquency is but one of the problems of youth, and to consider only this portion of the over-all picture is to render hopeless the possibilities of solution.

NATIONAL PROBLEM

Youth is part of our society, and the problems of youth are basically the same problems that challenge national ingenuity for a solution. Stressing juvenile delinquency to the point of ignoring other problems which are part and parcel of it, neglecting causes which are at the root of juvenile delinquency, is to make impossible a solution to either part or the whole of the problem.

The bitter fact of enforced poverty is one such problem which confronts millions of youth and society as a whole. The youth or adult who faces a bitter struggle for day to day necessities is not likely to be impressed with admonitions about the moral law. He who sees society in a fierce competition for its daily bread is likely to absorb some of these jungle ethics and apply them to other phases of his life. Caught in the grip of a relentless economic machine which runs for profit rather than for man, millions of young people are being denied the opportunity for education which is their due.

The slums, whether in the north or in the south, mock those who say ju-

venile delinquency is specifically and exclusively a youth problem. Slums are a national problem, and they are a national disgrace. He who has seen ruthless and unreasoning tactics reduce society to the level of an economic arena, bloody with past conflict, will consider platitudes no solution for the problems of decent housing and daily bread.

Particularly distressing is the plight of millions of Negro young people, who are being denied their right to take a natural place in society. They are being denied equal access to education and employment. The problem of Negro youth is but a part of the problem that confronts the entire minority group in this nation. And again this problem is not their problem alone, but the problem of the whole of society.

In effect, a society which has largely turned from the moral law is asking its youth to abide by that law. Young people who see the movies and magazines glorify plural and childless marriages are asked to go and not do likewise. Young people who see the wise guy occupying a high place in society, who see admiration given to one who can cut the corners without getting caught, are asked to follow the straight and narrow path. Young people who see economic ruthlessness at work in the market place are asked to be great respecters of private property.

What really shocks society is not

that some young people ignore and violate the moral law. What is shocking is that they do it in obvious ways, crudely and without following the methods which would have brought toleration or even approval from society.

If a large section of the youth of our nation is confused, it is because a large number of adults in the nation are confused. If the divorce of moral law from daily living has reached down to some youth, as it has infected other large portions of our society, surely that is a problem not of youth alone, but of the whole of society. Religion which has validity only on Sunday and not on weekdays, religion not integrated into the whole of our lives, can have little or no appeal to young people.

When people talk about the problems of juvenile delinquency, they must consider it as one part of an over-all problem that faces America. Youth did not invent the problems; it does, however, reap the bitter fruits.

YOUTH'S PART

Any attempt to solve the problem of juvenile delinquency which does not take into consideration that it is part of a larger problem, is doomed to failure. Any attempt to solve the problem of juvenile delinquency solely as a youth problem instead of as a part of a large national problem is an ostrich trick that will lead nowhere.

Frequently adults forget the fact that youth problems are essentially national problems. Thus you will often find adults telling young people that they should not discuss important social questions, that they are too young. You will find adults who think writings by young people should all be about records and juke boxes only. You will find adults who think young people should confine their thoughts to specifically youthful or academic subjects. This appears to be merely a manifestation of the idea that youth is cut off from the national life and that its problems are peculiar to youth and in no way common to the nation.

It is imperative for the national welfare that young people be allowed and encouraged to discuss the social problems which confront the nation. As those who will soon take their places as citizens—as voters, workers, employers, as fathers, mothers, priests, nuns—it is to the national good that young people be allowed the full development of the mature and well rounded personalities of which they are capable.

The possibilities for such healthful development are augmented by the encouragement of discussion and the stimulation of thought, outside the class room as well as inside. Any more negative approach is a denial of the potentialities of youth, and a belittling of the contribution they can make to the nation.

Lithuanians Deported to Siberia

*A Memorandum of the Supreme Lithuanian Committee of Liberation,
Addressed to Mr. Trygve Lie, Secretary-General of the United Nations,
Dated October 30, 1946*

THE rights which human beings possess as such, without distinction of race, religion, language or sex, are now internationally guaranteed. After the Atlantic Charter and the Four Freedoms proclaimed by the late President Roosevelt, both of which acts mark milestones in the evolution of mankind, the San Francisco Conference adopted a series of concrete provisions guaranteeing human rights and fundamental freedoms. Thus in the preamble to the Charter of the United Nations it is stated:

"We, the peoples of the United Nations, determined . . . to reaffirm faith in fundamental human rights, in the dignity and worth of the human person . . ."

And further on, in its operative section, it is stipulated:

Chapter I (Purposes and Principles):

"The purposes of the United Nations are: . . . to achieve international co-operation . . . in promoting and encouraging respect for human rights and for fundamental freedoms for all, without distinction as to race, sex, language, or religion . . ."

Chapter IX (International Economic and Social Co-operation):

" . . . the United Nations shall promote . . . universal respect for, and observance of, human rights and fundamental freedoms for all . . ." (Art. 55); while Chapter IV, Article 13, makes the General Assembly of the United Nations responsible for studies and recommendations for the purpose of "assisting in the realization of human rights and fundamental freedoms . . ."

Article 2, paragraph 2, referring to the Charter as a whole, reads as follows: "All Members . . . shall fulfill in good faith the obligations assumed by them in accordance with the present Charter."

The provisions quoted above are to be considered as laying the foundation for new and universal rules of international law in the realm of personal rights.

Among the human rights and fundamental freedoms guaranteed by International Law, the foremost is undoubtedly the right of each individual to life, liberty and the pursuit of happiness.

The Soviet Union is a signatory to the United Nations Charter and has thus pledged itself to carry out the provisions thereof. The United Nations Charter guarantees the human

being, as such, fundamental human rights no matter where he lives and no matter in what political or juridical position his native country may happen to be. A fortiori, the Soviet Union is bound by these obligations towards the nationals of occupied Lithuania.

EXTERMINATING LITHUANIA

Nevertheless, the conduct of the Government of Moscow in Soviet-occupied Lithuania is in flagrant contradiction to the international engagements it assumed by signing the United Nations Charter. It is an actual fact that it absolutely ignores these pledges. The said government not only does not respect the rights and fundamental freedoms of the Lithuanian as a human being but it is ruthlessly and systematically proceeding to exterminate the whole Lithuanian nation. Convinced that the United Nations Organization cannot be indifferent to this violation of the provisions of its Charter, a violation which can only hinder the establishment of a just and lasting peace; and conscious of its responsibility toward its people, the Supreme Lithuanian Committee of Liberation, the authorized exponent of the political will of the Lithuanian people until the constitutional organs of the Lithuanian State are reconstituted and again take up their functions, considers it to be its duty to call the attention of the United Nations Gen-

eral Assembly and its Economic and Social Council to the following facts:

When the world crisis arose on September 1, 1939, Lithuania at once declared her neutrality. Lithuania and the Soviet Union were bound by the Peace Treaty signed on July 12, 1920, the Pact of Non-Aggression and Friendship signed on September 28, 1926, the validity of which had been extended to December 31, 1945, and also by the Convention Defining Aggressors signed on July 5, 1933, in London. Besides, both States had adhered to the Kellogg Pact of 1928 and were members of the League of Nations. Furthermore, Paragraph VII of the so-called Mutual Assistance Pact signed on October 10, 1939, stipulates:

Fulfillment of this treaty shall not in any way affect the sovereign rights of the contracting parties, in particular their state organization, economic and social systems, military measures and generally the principles of non-intervention in internal affairs.

The Soviet Commissar for Foreign Affairs, M. Molotov, in speaking of the above-mentioned pact in the Supreme Council of the U.S.S.R. also declared:

The Pacts with the Baltic States in no way imply the intrusion of the Soviet Union in the internal affairs of Estonia, Latvia and Lithuania as some foreign interests are trying to have it believed. . . . These Pacts are inspired by the mutual respect for the governmental, social and economic system of each of the contracting parties. . . . We stand for

the exact and honest fulfillment of agreements signed by us on a basis of mutual-ity and declare that the foolish prattle of sovietization of the Baltic States is of use merely to our common enemies and to all kinds of anti-Soviet provocateurs.

Ignoring its pledges and taking advantage of its secret agreements of August 23, 1939, and September 28 with Hitlerian Germany, the Soviet Union on June 15, 1940, occupied Lithuania with great military force. In its ultimatum of June 14, 1940, the Soviet Union declared that it was bringing its army into Lithuania only to assure the execution of the so-called Mutual Assistance Pact between the two countries.

But once its army was in Lithuania, the Moscow Government not only instituted a whole series of illegal acts against the Lithuanian State and its institutions but also immediately deprived the Lithuanian of his human rights and fundamental freedoms. *One of the most important human rights is undoubtedly the right to live in the land of one's fathers.* Nevertheless the Soviet occupation authorities during the twelve months of their first occupation (June 15, 1940 to June 22, 1941) seized and deported to Siberia, the Altai and Kazakhstan, 34,260 Lithuanians (lists of the deportees were compiled by the Lithuanian Red Cross), mainly of the educated classes, whose only crime was that they were Lithuanians. The great majority of them was deported in the space of one week

(June 14 to 21, 1941) under indescribable conditions. According to information at hand, the Lithuanians deported to the interior of the Soviet Union are kept in forced labor camps (the Soviet concentration camps) or in prisons. Families have been broken up, husbands separated from their wives, children taken from their parents and placed in special institutions for the education of Communist youth. Many of the deported Lithuanian women are doing very hard labor in the fisheries at the mouth of the River Lena. The deported Lithuanians are obliged to live in an unaccustomed and insupportable climate, under very harsh conditions, performing excessively hard labor and are, literally, being starved and worked to death. In roundabout ways we receive news of the extremely high rate of mortality among the deported Lithuanians. More than fifty per cent of the men deported are said to have already died. Among others, the former president of Lithuania, Alexander Stulginskis, many former cabinet ministers and high officials are said to be among those who died of privation and overwork. *It is a noteworthy fact that with the exception of a very few (liberated for purposes of propaganda) none of the deported Lithuanians have so far been allowed to return to their country.* If those who are still alive today are forced to remain much longer in the circumstances in which they are now living,

not one of them will be fated to return to Lithuania.

In 1940 and 1941, the Soviet occupation authorities had arrested and imprisoned about 10,000 innocent Lithuanians. When the Germano-Soviet conflict broke out, part of these prisoners were crowded into lorries and taken to Minsk. There, many Poles, White Russians and people of other nationalities were joined to them and the whole sad column was set in march for the interior of Russia. Near the forest of Czervene, this column (about 6,000 persons) was shot down by the NKVD. A few prisoners miraculously managed to escape by feigning to be dead. Here died the Lithuanian vice-premier Kazys Bizauskas and the former ministers, Steponas Rusteika and Balys Giedraitis. As if that were not enough, in retreating, the Bolsheviks murdered several more thousand Lithuanians en masse at Praveniskiai, Rainiai and elsewhere.

THOUSANDS DEPORTED

In the summer and autumn of 1944 the Soviet Union again occupied Lithuania. The Lithuanians, who had suffered so much under the German occupation and had resisted the Nazi authorities so bitterly, were again deprived by the Soviet occupants of their elementary human rights and fundamental freedoms. During the second occupation the Soviet regime has already managed to deport over

80,000 Lithuanians. The procedure of deportation has been somewhat changed: now the Lithuanians are arrested and incarcerated; the prisons, which have greatly increased in number, are regularly twice a month emptied of their inmates, whose destination is Siberia, under the pretext that there is danger that the prisoners may be freed by the Lithuanian resistance movement. If one considers that before the War Lithuania had barely three million inhabitants, this continued deportation of Lithuanians, besides all the other cruel, annihilating measures of the Soviet occupation, foreshadows the complete extermination of the Lithuanian people.

Leaving aside all the political questions connected with the Soviet aggression against Lithuania on June 15, 1940, and with the restoration of the exercise of the sovereignty of the Lithuanian State, which will have to be settled according to the demands of law and justice, we have the honor to request Your Excellency:

To inscribe the question raised here on the agenda of the United Nations General Assembly or to transmit it for consideration to the Economic and Social Council, so that competent United Nations organs may decide upon measures to safeguard the human rights and fundamental freedoms, guaranteed by the United Nations Charter, of the Lithuanians now under Soviet Occupation.

It is true that the Lithuanian State

is not yet a member of the United Nations Organization, although *de jure* it is still a member of the international community of states and was a member of the League of Nations up to the very liquidation of the latter. In our opinion the said circumstance should not be considered prejudicial to the consideration of this complaint of the Lithuanian people. The civilized world is quite rightly appalled and angered by the crimes against humanity of the rulers of

Nazi Germany. But the conscience of the world cannot be indifferent to the process which is taking place today in Lithuania, where the Lithuanian is outlawed and deported *en masse* from the land of his fathers. We are prepared to submit to the competent United Nations organs all details and documentary evidence proving the above-mentioned facts, and to furnish all necessary explanations, oral and written, whenever this case is considered.



THE CATHOLIC MIND

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With the collaboration of the *AMERICA* staff

EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

PUBLISHER: Gerald C. Treacy BUSINESS MANAGER: Joseph Carroll

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.